LIFE,

A Mere Test

by: Abdullah Abdurrahman

To Lawrence Krauss, Richard Dawkins, Daniel Dennett

To Christopher Hitchens, Sam Harris, Ayaan Hirsi Ali

To Steven Weinberg, Neil Degrasse Tyson, Brian Greene

To Noam Chomsky, Roger Penrose

To Lex Fridman

To all atheists and agnostics, wherever, whenever…

In respect and friendliness

“HAST THOU ever considered [the kind of man] who makes his own desires his deity, and whom God has [thereupon] let go astray, knowing [that his mind is closed to all guidance], Who, then, could guide him after God [has abandoned him]? Will you not, then, bethink yourselves?” (45 :23)

Introduction:

I love watching debates and conferences of atheists on YouTube because it allows me to put my religion to the test, as I am a very rational person. The appeal of Islam and the Quran lies in the fact that it encourages individuals not to submit to anything, including teachings of Islam, until the mind is convinced through rational reasoning.

While I respect atheists, I find their arguments and the applauding audience ridiculously amusing. I decided to write a book to refute the claims of my favorite atheists after watching their conferences. This book is an open, friendly and respectful message to them.

Islam and atheism

“Why is there something rather than nothing”

This chapter is dedicated to Richard Dawkins

Francis Bacon: “Small amounts of philosophy lead to atheism, but larger amounts bring us back to God.”

Robert Neumann: "The existence of the universe requires me to conclude that God exists."

Arno Penzias: "...by looking at the order in the world, we can infer purpose, and from purpose we begin to get some knowledge of the Creator, the Planner of all this. This is, then, how I look at God. I look at God through the works of God’s hands and from those works imply intentions. From these intentions, I receive an impression of the Almighty.”

Christian Anfinsen: "We must admit that there exists an incomprehensible power or force with limitless foresight and knowledge that started the whole universe going in the first place."

Ulrich Becker: "How can I exist without a creator? I am not aware of any answer ever given."

Sir John Eccles: "If I consider reality as I experience it, the primary experience I have is of my own existence as a self-conscious being, which I believe is God-created."

John Fornaess: "I believe that there is a God and that God brings structure to the universe at all levels from elementary particles to human being to super clusters of galaxies."

CS Lewis : « His Omnipotence means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to Him, but not nonsense. This is no limit to His power. If you choose to say, ‘God can give a creature free will and at the same time withhold free will from it,’ you have not succeeded in saying anything about God: meaningless combinations of words do not suddenly acquire meaning simply because we prefix to them the two other words, 'God can.' It remains true that all things are possible with God: the intrinsic impossibilities are not things but nonentities. It is no more possible for God than for the weakest of His creatures to carry out both of two mutually exclusive alternatives; not because His power meets an obstacle, but because nonsense remains nonsense even when we talk it about God. »

The history of atheism can be traced back to ancient times. During the Enlightenment period in Europe (17th-18th centuries), there was a resurgence of atheism and skepticism, as philosophers such as Voltaire, David Hume, and Jean-Jacques Rousseau challenged traditional religious beliefs and institutions. In the 19th and 20th centuries, the rise of scientific and rationalistic thinking also contributed to the growth of atheism, as individuals began to rely more on empirical evidence and reason to understand the world around them.

Bertrand Russell: "Whatever knowledge is attainable must be attained by scientific methods; and what science cannot discover, mankind cannot know.”

He also acknowledges: "There are many questions —and among them those that are of the profoundest interest to our spiritual life— which, so far as we can see, must remain insoluble to the human intellect unless its powers become of quite a different order from what they are now. Has the universe any unity of plan or purpose, or is it a fortuitous concourse of atoms? Is consciousness a permanent part of the universe, giving hope of indefinite growth in

wisdom, or is it a transitory accident on a small planet on which life must ultimately become impossible? Are good and evil of importance to the universe or only to man? Such questions are asked by philosophy, and variously answered by various philosophers. But it would seem that, whether answers be otherwise discoverable or not, the answers suggested by philosophy are none of them demonstrably true. Yet, however slight may be the hope of discovering an answer, it is part of the business of philosophy to continue the consideration of such questions, to make us aware of their importance, to examine all the approaches to them, and to keep alive that speculative interest in the universe which is apt to be killed by confining ourselves to definitely ascertainable knowledge.”

Science has a significant role in providing understanding of the natural world. However, it is limited when it comes to answering philosophical questions that go beyond the scope of scientific inquiry. In such cases, philosophy serves as a valuable tool to explore and answer questions that science alone cannot address. Therefore, philosophy remains an essential tool for acquiring knowledge and will continue to be so in the future.

The human mind has the capacity for both logical thinking and scientific reasoning. Just as we use logical thinking to grasp the idea of God, we use scientific reasoning to explore the universe. The human mind is like a bird that flies using two wings: logical thinking and scientific reasoning, and it is through the combination of these abilities that we can understand the universe and the existence of God. Logical thinking proves the existence of God, and scientific thinking backs it up with tangible evidence.

The availability of philosophical reasoning for the human mind dates back to the dawn of time, a long time before empiricism. The notion of a Creator, a Designer or a First Cause has been present in human thought since ancient times. Allah endowed the human mind with the capacity for scientific reasoning to comprehend the workings of the universe, as well as the ability for logical thinking to seek and find Him, as He transcends the laws of the universe and

therefore is beyond the realm of science. Allah made the readiness of the human mind for philosophical thinking to occur historically long before the readiness for empiricism because philosophical thinking leads smoothly to proving the existence of God; and after humanity establishes the existence of God, it would be able to discover empiricism and build its progress on a philosophical basis of ethical values and principles so as not to use science in dangerous ways. Philosophical thinking should always lay the groundwork for scientific reasoning and inform scientific inquiry.

Philosophy used to be the main source of knowledge. After the emergence of empiricism in the Golden Age of Islam, science and philosophy took separate paths, which led to the development of various branches of science, such as astronomy, physics, biology, and human sciences like psychology and sociology. Although science and philosophy took separate paths, philosophy should remain relevant as it has much to contribute to knowledge acquisition. Some atheist scientists have declared that philosophy died, it has become obsolete and no longer serves any useful purpose for humanity. However, this viewpoint is misguided as these scientists attempt to monopolize the act of producing knowledge. They seek to discredit philosophy mainly because it is a powerful tool that proves logically the existence of God, something that is outside the scope of scientific inquiry. The fact is that philosophy and science are inherently intertwined, and they must work in tandem to advance human understanding.

If I am to use an analogy to describe the relation between philosophy and science, I would say that philosophy is the wise old mother, while science is her young and reckless child who is a chess genius. Just as the wise mother imparts life lessons and values to her irresponsible smart child, philosophy teaches science the ethical principles and values that should underlie the scientific progress. Philosophy provides the foundation upon which science should be built, helping scientists to understand the big picture and the larger implications of their work, and to use their knowledge in a responsible and ethical manner. While science is making groundbreaking discoveries and pushing the boundaries of

knowledge, it is philosophy that guides science and keeps it grounded in the pursuit of truth and wisdom.

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There are various types of strong logical arguments that have been proposed to prove the existence of God. These arguments are based on sound reasoning and have been developed over centuries by philosophers and theologians. They represent the fruit of logical reasoning, which is the most efficient way to demonstrate the existence of God. These arguments include the cosmological argument, which asserts that everything that exists must have a cause and that the first cause is God; the teleological argument, which contends that the order and complexity of the natural world imply the existence of a designer or creator - God; the ontological argument, which posits that the mere concept of God's existence implies that God must exist in reality; the moral argument, which suggests that the existence of objective moral values requires a moral lawgiver - God; and the argument from religious experience, which claims that personal religious experiences provide evidence for the existence of God.

Although all of these arguments are genuinely powerful, I am just interested in the causality principle which is part of the cosmological argument. The causality principle proves the existence of God. According to this principle, all real events, things, or beings must have a cause. There exists a logical relationship between cause and effect, with the former always preceding the latter. Philosophy has bestowed upon us this invaluable principle, which asserts the necessity of a cause for every event or thing in existence. The causality principle is a fundamental principle that holds immense power and cannot be ignored. Even in the realm of science, it serves as the foundation for all natural phenomena and their workings. Without this principle, the universe would be engulfed in absolute chaos, as it is this principle that maintains order and structure in the cosmos. Therefore, the causality principle is of utmost

importance and cannot be overlooked in the basic methodology of reasoning, be it philosophical or scientific. Using the causality principle, one can logically deduce the existence of a First Cause that caused the existence of all things. This deduction is so powerful that it cannot be refuted rationally. The principle of causality suggests a chain of causation that ultimately leads to the First Cause, which stands on its own and does not require any other cause. It is irrational to assume an infinite chain of causes, as it defies logic and coherence. Furthermore, it is logically impossible for chance or nothingness to be the First Cause of the universe, as they are non-causal and cannot bring about any effect. Chance implies lack of choice, purpose and direction, and nothingness implies a complete absence of any form of prior existence. It would be illogical to assume that something as complex and orderly as the universe could arise from pure chance or nothingness. Besides, how is it logically possible for something to appear from nothing? How is it possible that the universe appeared from nothing? Where did space, time, energy, matter and laws of physics come from? It is impossible for the universe to have appeared from nothing. Ethan Siegel: "In the context of physics, it's impossible to make sense of an idea of absolute nothingness. What does it mean to be outside of space and time, and how can space and time sensibly, predictably emerge from a state of non-existence? How can space-time emerge at a particular location or time, when there's no definition of location or time without it? Where do the rules governing quanta — the fields and particles both — arise from?" The universe was brought into existence by a Creator who designed and provided all the necessary matter and laws for its proper functioning.

The principle of causality asserts that the mere existence of a thing is indicative of its having been crafted and assembled by someone. A ship must have been built by a shipwright. A group of individuals stumbling upon a hut in the woods can conclude that it did not construct itself, but was built by someone. A field teeming with fruits and vegetables can be attributed to the efforts of a farmer. A complex watch must have been crafted by a watchmaker (not a blind watchmaker). Since the principle of causality dictates that every effect must have a cause, there must be a First Cause that set

the entire chain of causes in motion. The First Cause must be an intelligent and purposeful entity, capable of creating the universe with a specific plan and design. This entity is God, the Creator of all things.

If we accept that everything in existence has a cause for its existence, then it is logical to question the cause of God's existence. The universe follows a chain of cause-and-effect, but this chain cannot be endless. As the universe began to exist, it must have had a First Cause. That First Cause is God. In a world where all things are transient, God is absolute and He is the source of His own existence. God is self-existent. Unlike other existents, God is not ephemeral, that is He has no beginning or end. While everything else needs a cause for its existence, God does not need a cause because He is the First Cause. Therefore, the idea of who created God is irrelevant because God's existence is beyond the limitations of causality. The concept of causality only applies to the universe and not to God, who is the Creator of the universe and the causality principle.

As fundamentally dependent creatures, humans inherently rely on external factors for their sustenance and survival. However, since everything in the universe is uncertain, unreliable, and transitory, it is essential to acknowledge the existence of an absolute, self-sufficient, reliable entity that is dependable for humans. That is Allah. The fundamental idea in Islam is to rely on Allah or “Place one's trust in Allah”. It means having complete reliance and faith in Him, and this concept lies at the heart of Islamic belief. Islam requires individuals to surrender themselves and their fate to Allah, placing their unwavering trust in Him without any reservations. The fragility, vulnerability, and dependence of humans reveal the need for support. In a world of impermanence, there must exist an ultimate, independent and self-sufficient entity that we can rely on. That is Allah.

“Allah. There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His

presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).” (2:255)

"He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look." (11:88)

Darwin acknowledged the strength of the design argument in his autobiography. He wrote: "Another source of conviction in the existence of God, connected with the reason and not with the feelings, impresses me as having much more weight. This follows from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity. When thus reflecting, I feel compelled to look to a First Cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a Theist."

Yet, he continues: "This conclusion was strong in my mind about the time, as far as I can remember, when I wrote the Origin of Species, and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt—can the mind of man which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals be trusted when it draws such grand conclusions."

Darwin writes on the same idea again: "But then with me the horrid doubt always arises whether the convictions of man’s mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would anyone trust in the

convictions of a monkey's mind, if there are any convictions in such a mind?"

According to Darwin, the design argument is flawed because he questions the reliability of a brain that evolved from ape-like ancestors. However, if we cannot trust our minds due to their evolutionary origins, how can we trust them to conclude that evolution and natural selection occurred? This inconsistency undermines Darwin's argument and renders it baseless.

It's really simple: Chance and randomness cannot account for the emergence of rationality. The significant difference between the human mind and that of animals provides evidence of our creation by a higher power. The Creator, in His wisdom, intentionally separated humans from animals and bestowed upon us the unique ability for philosophical and scientific reasoning.

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- Fine-tuning and multiverse theory:

John Ciardi: "Who could believe an ant in theory? A giraffe in blueprint? Ten thousand doctors of what's possible could reason half the jungle out of being."

When confronted with the fine-tuning argument with all its intricacies, an atheist would typically and ultimately respond: "The existence of those constants must be left as something that does not require an answer. That's just the way things are." No. You see, it's not. And you cannot get away with this nonsensical response.

Important numbers you should know about fine-tuning are the six numbers as mentioned by Sir Martin Reese in his book "Just six numbers". But the most important number you should know is the Penrose Number. According to Roger Penrose, the chances for our universe to be in the low entropy as it is now is (10^10)^123 to 1.

Science has supported what philosophy has long asserted - that the universe has a beginning. The findings of science have conclusively established that the universe has a definitive beginning and an inevitable end.

Scientific evidence indicates that the beginning of the universe was not a slow, gradual process. Rather, the universe appeared suddenly and rapidly. Matter did not develop gradually over long periods of time to eventually form the universe. Instead, the process was sudden and swift, suggesting that the universe did not create itself through gradual evolution. This unequivocally negates the possibility of the universe being absolute or self-created from nothing. There was certainly a divine intervention. Allah created the universe in what we know as the Big Bang, which initiated the universe's expansion.

The sudden emergence of the universe led atheist scientists into a state of perplexity. It indicates that there must be a creator who brought it into existence. Despite this, they started searching for unreasonable solutions that could explain the origin of the universe without invoking the "hypothesis" of God. This includes the absurd theory of multiverse, which is supported by the ugly string theory.

Atheists often dismiss the fine-tuning argument with a great deal of confidence during their conferences, as if it were a stupid, worthless idea. However, this argument is incredibly powerful and complex, making it virtually impossible to refute scientifically and philosophically. The Earth's finely-tuned conditions refer to the delicate balance of physical and environmental factors that have made the planet habitable for a wide range of living organisms. These conditions include factors such as the distance from the Sun, the composition of the atmosphere, the presence of water, and the existence of a magnetic field. For instance, if the Earth were too close to the Sun, it would be too hot to sustain life, while being too far away would make it too cold. Similarly, the presence of a protective magnetic field prevents the Earth's atmosphere from being stripped away by the solar wind.

Water is essential for life as we know it. Water possesses a multitude of properties that are specifically tailored towards rendering the Earth habitable. Its exceptional characteristics play a crucial role in facilitating the emergence and sustenance of life on our planet. The composition of water is a prime example that refutes the notion of a universe arising by mere chance or randomness. One of water's unique properties is its high polarity, which enables it to dissolve and transport a broad range of substances. Additionally, water has a high specific heat capacity, meaning it can absorb and retain a substantial amount of heat energy without experiencing a significant temperature change. This property plays a crucial role in regulating the Earth's temperature and makes water an excellent coolant in industrial processes. Another unique feature of water is its high heat of vaporization, which means it requires a lot of energy to evaporate. This property is vital in regulating the Earth's climate. Water also has a high surface tension, resulting from the attraction between water molecules, which enables small organisms to float on its surface. Finally, water's low density of ice is another unique characteristic. When water freezes, the resulting ice floats on top, creating an insulating layer that helps maintain the water's temperature and allows marine life to survive in colder environments. When we examine water and consider how it is specifically structured to support and sustain life, we notice that it is just mind-boggling. The design and functionality of water defy materialistic explanations and render the arguments of atheist scientists absurd and nonsensical. "Do not the Unbelievers see that the Heavens and the Earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?" (21:30) This verse of the Quran describes both the occurrence of the Big Bang and the necessity of water to life. The Quran was revealed to Prophet Muhammad (PBUH) more than one thousand years ago.

The universe we inhabit is shaped by over 20 physical constants, each of which must be finely-tuned to an extraordinary degree to make our existence possible. The physical constants are fundamental quantities in physics that are universal and

unchanging throughout the universe. Even a slight alteration to any of these constants would result in the collapse of the universe as we know it. Some of the most well-known physical constants include the speed of light, Planck's constant, the gravitational constant, the electric constant, the fine-structure constant, and the mass of the electron. These constants play a crucial role in describing the behavior of matter and energy in the universe, and any small deviation in their values would result in a vastly different cosmos. To attribute this level of fine-tuning to mere chance and nothingness is to commit an act of rational suicide.

The living cell is is an incredibly complex structure, a sophisticated microcosmic factory, and it is impossible to imagine that it could have emerged by chance or from nothingness. The living cell has various interdependent components. Enzymes are required to produce DNA, while DNA is essential for enzyme production. However, the question arises as to which of the two came first.

The six most important elements for life are: carbon (C), hydrogen (H), nitrogen (N), oxygen (O), phosphorus (P), and sulfur (S). They are referred to as “CHNOPS”. These elements make up the building blocks of all living organisms on Earth and are essential for the formation of biomolecules such as carbohydrates, lipids, proteins, and nucleic acids. Without these elements, life as we know it could not exist. Now, the probability of these elements coincidentally coming together to form the building blocks of life is incredibly low. Proteins, which are fundamental to the structure of living organisms, consist of five elements: Carbon (C), Hydrogen (H), Nitrogen (N), Oxygen (O), Sulfur (S). The probability of these elements uniting by chance is mathematically impossible. What is the likelihood of a protein molecule forming by chance, as calculated by mathematics? According to Swiss mathematician, Dr. Charles E. Guye: “If we could imagine unlimited material shaking itself together over vast time so that this material fully interacts, the odds against one protein molecule forming would be 100^{160} (100 multiplied by itself 160 times) to one. That means no chance at all. In fact, to meet those unimaginable odds, there would not be enough material in the whole universe to shake together. We would need more universes of material; and not just 3 or 4 more universes; but sextillion, sextillion, sextillion more universes to provide the material. The time required for shaking this material together on our planet would be, in years, 10^{143}. The mind cannot conceive that length of time, not even when musing in evolutionary time spans.” Now, suppose that a protein managed to form by chance despite the incredibly low probability, this would be nothing more than an organic molecule, and the emergence of life would still be a distant prospect. The question then becomes: What is the likelihood of a complete cell assembling? The first protein would require other proteins to join it, and the second would be more challenging to assemble as it must biologically match the first. The third protein would be even more difficult to assemble, and the assemblage of a full set of proteins for the simplest cell would be extremely challenging. Even with all possible concessions to help the evolutionists' argument, the likelihood of this happening is estimated at $10^{119,850}$ to one. Mathematics confirms that spontaneous generation of a living, self-replicating cell is impossible, a conclusion that is consistent with our reasoning. Life was created by a Designer.

Some atheists attempt to refute the arguments of intelligent design and fine-tuning by invoking the multiverse theory. However, the concept of a multiverse lacks empirical evidence and cannot be proven, rendering it absolutely void and meaningless. Physicist Paul Davies puts forward a formidable argument against it, and the conclusion of his argument is: "While multiple universes seem almost inevitable given our understanding of the Big Bang, using them to explain all existence is a dangerous, slippery slope, leading to apparently absurd conclusions.” He also notes: "Suppose you wanted to fire a bullet at a one-inch target on the other side of the observable universe, twenty billion light years away. Your aim would have to be accurate to that same part in 10 to the 60." Moreover, Nobel Prize atheist physicist Steven Weinberg, in a debate with Richard Dawkins, says in total objectivity that the multiverse theory is not a real theory, not even considered to be a speculation.

Philosophy also takes part in destroying the idea of the multiverse theory. Richard Swinburne: “It would be the height of irrationality to postulate innumerable universes just to explain the particular features of our universe when we can do so by postulating just one additional entity—God.”

Theism is explains the anthropic coincidences, the uniformity of nature, the elegance of natural laws, the existence of human awareness and moral experience. It is common for atheists to oversimplify complex concepts to avoid addressing them. The fine-tuning argument is a powerful challenge to their worldview. In fact, to reject the idea of fine-tuning requires the atheists to abandon their sense of rationality and logic.

Science can enable us to perceive the intricate creativity, elegance, and organization inherent in the functioning of the universe. By discerning these patterns, we can infer the existence of a Creator who designed this cosmos and continues to guide it with profound knowledge and wisdom. Randomness, chance, evolution, and natural selection cannot account for the underlying order, intelligence, and beauty that we observe in the universe.

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CS Lewis: “If the whole universe has no meaning, we should never have found out that it has no meaning: just as, if there were no light in the universe and therefore no creatures with eyes, we should never know it was dark. Dark would be without meaning. »

Evolutionists and atheists who adhere to a naturalistic perspective argue that life can ultimately be reduced to its fundamental components. This reductionist approach posits that all human emotions, ideas, ethics, and behaviors can be traced back to biology, which can then be further broken down into biochemistry, chemistry, and ultimately physics. As Brian Greene, in “Until the End of Time”, puts it: “…You and I are nothing but constellations of particles whose behavior is fully governed by physical law. Our

choices are the result of our particles coursing one way or another through our brains. Our actions are the result of our particles moving this way or that through our bodies… We are no more than playthings knocked to and fro by the dispassionate rules of the cosmos." So, from a naturalistic perspective, the entire human existence is ultimately reduced to atoms and particles. Therefore, the human existence happens entirely within the boundaries of nature, and it is conditioned by the laws of nature. Now, how can materialism and the theory of evolution explain that the human being who belongs to the realm of nature, who is a product of nature and is conditioned by it, how can the human being who lives in a world of ephemerals, how can he transcend his thinking beyond his supposedly materialistic framework, how can he be capable of thinking about the concept of infinity, and preoccupy himself with issues of God, religion, heaven, hell, angels and devils, which are all issues that belong to the supernatural, they lie beyond nature. Now, let's think of a gear in a machine. Can a gear realize its position in the machine? No. Does it have the capacity to recognize the designer of the machine? No. Is it capable of realizing the will that drove the designer to design the whole machine? No. Impossible. Why do we do? As materialism puts it, we are a mere gear into nature's machinery. If I were a mere gear in the machinery of nature, if I were a product of nature, limited by its conditioning, its laws and mechanisms, I would never be capable of thinking philosophically about my situation within the machine of nature, let alone be able to have a panoramic outside view upon nature's machinery and try to understand how it works, let alone ponder about who might have designed and created nature and me. How can I transcend myself and go beyond my naturalistic conditioning to be able to ask transcendent questions that go beyond the realm of nature which is supposed to have produced me? How am I capable of thinking about and to some extent grasping the concept of infinity if I am a product of a finite ephemeral universe and conditioned by it? There is one answer and only one, it's because there is in fact a part of me that does not belong to nature, a part of me that comes from outside of nature. That part is the one part that pushes me to think beyond the

limitations of nature, it belongs to the supernatural, it yearns for the supernatural. It longs for God, it looks for God, and it believes in God. This part is the soul. The soul is a gift of God to humans. It lets the human body function the way it does, it makes the small human brain capable of accomplishing spectacular achievements no super computer is capable of. The human awareness transcends itself beyond the limitations of materialism. That's the secret of the human superpower, the soul, which is a divine product, not nature's. The soul allows the brain to produce the mind:

Brain + soul = mind, awareness, insight.

"and when I have formed him fully and breathed into him of My spirit, fall you down before him in prostration!" (38:72)

Of course, it is common for atheists to reject the concept of the soul, arguing that without empirical evidence, its existence cannot be proven. However, in Islam, we consider the soul as a divine entity that gives the body its ability to function. Without the soul, even the most powerful organs, such as the brain and kidney, would be reduced to mere tissue. And, as much as Allah transcends empirical inquiry, so does the soul, because it is divine.

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Stephen Hawking: “One can’t prove that God doesn’t exist. But science makes God unnecessary. … The laws of physics can explain the universe without the need for a creator.”

The core assertion of atheism is that if we can comprehend how the universe operates, then the belief in God is unnecessary. Day by day, science reveals new insights into the workings of the universe, which some atheists view as an alternative to the concept of God. This is akin to asserting that understanding the mechanics of a watch eliminates the need for a watchmaker, which is nonsensical. It is essential to distinguish between the natural laws and

mechanics that govern the universe on the one hand, and the existence of a Creator who designed and created them on the other.

Science has the capacity to describe and explain the "what" and "how" of various phenomena, but it is not equipped to provide answers to the question "why". Only philosophy and religion can answer the “why”. For instance, the scientific community can elucidate the law of gravitation, which outlines how objects are attracted to each other. However, the origins of gravity and the reason it governs the interactions between bodies will always remain elusive to science. Even Newton admitted it to his friend Bentley: "You sometimes speak of gravity as essential and inherent to matter. Pray do not ascribe that notion to me, for the cause of gravity is what I do not pretend to know, and therefore would take more time to consider of it.” He also wrote: "Gravity explains the motions of the planets, but it cannot explain who sets the planets in motion.” Gravity is one of the many enigmatic forces in the universe that we can attribute to divine intervention. Its mysterious nature prompts us to acknowledge that there are aspects of the universe that are beyond scientific comprehension, and can only be understood by acknowledging the presence of a Creator.

Why is there a magnetic force that drives the compass to indicate north? Where did this force come from? What makes it work the precise way it is working? Werner Heisenberg: “If the magnetic force that has guided this particular compass – and what else was its source but the central order – should ever become extinguished, terrible things may happen to mankind, far more terrible even than concentration camps and atom bombs.”

Linguists have observed that the human brain experienced a linguistic "Big Bang." Deepak Chopra asserts that the emergence of language as a human capacity for expression and communication was not a result of evolutionary processes, but rather a quantum leap in human development. In Islam, this phenomenon is explained by the intervention of Allah, rather than as a result of an evolutionary process. “And He taught Adam all the names, then showed them to the angels, saying: Inform me of the names of

these, if ye are truthful.” (2:31) Similarly, just as we cannot explain why gravity exists in physical bodies or why there is a magnetic force in the North Pole, we cannot fully comprehend the origin of our capacity for generating language. The answer to all these phenomena is the same: a Creator, a Designer, Allah.

The scientific study of the laws of the universe only enables us to comprehend the operations that occur within it, as laws solely describe the phenomena that transpire. The question is who created these laws and made them work the way they do in the first place? These laws did not originate from nothingness nor were they the result of chance or randomness; they were created by a higher power - God. The physical laws themselves do not possess the ability to function autonomously; it is God who imparts them with their capacity to operate.

John Polkinghorne: “Science itself cannot explain the rational transparency of the physical world (which makes its enterprise possible), nor the rational beauty of that world (whose discovery makes science worthwhile). It is part of the founding faith of science that this should be so. Yet it does not seem sufficient just to say “That’s the way it is, and a bit of good luck for you chaps who happen to be good at maths!” In the intelligibility of the physical world we encounter an insight derived from science and calling for an explanation, even though that explanation is beyond science’s power to offer. One could call the universe’s intelligibility a signal of transcendence, an intimation that there is more to understand than has met the scientific eye.”

Ludwig Wittgenstein: "The great delusion of modernity (Hi there Professor Dawkins), is that the laws of nature explain the universe for us. The laws of nature describe the universe, they describe the regularities. But they explain nothing."

CS Lewis: "To think the laws can produce it (the universe) is like thinking that you can create real money by simply doing sums. For every law, in the last resort, says: If you have A, then you will get B." But first catch your A: the laws won't do it for you."

"Supposing there was no intelligence behind the universe, no creative mind. In that case, nobody designed my brain for the purpose of thinking. It is merely that when the atoms inside my skull happen, for physical or chemical reasons, to arrange themselves in a certain way, this gives me, as a by-product, the sensation I call thought. But, if so, how can I trust my own thinking to be true? It's like upsetting a milk jug and hoping that the way it splashes itself will give you a map of London. But if I can't trust my own thinking, of course I can't trust the arguments leading to atheism, and therefore have no reason to be an atheist, or anything else. Unless I believe in God, I cannot believe in thought: so I can never use thought to disbelieve in God."

Arthur Schawlow: "It seems to me that when confronted with the marvels of life one must ask why and not just how. The only possible answers are religious... I find a need for God in the universe and in my own life."

Lord Kelvin: “If you think strongly enough, you will be forced by science to believe in God.”

All scientists can do is observe and study the laws and mechanisms governing natural phenomena and their interrelationships. Their approach is merely reactive, not proactive. All they can do is seek to understand and describe the universe through their observations. Science cannot provide a complete understanding of the universe’s origin. Instead, its primary function is to neutrally describe the workings of the universe. When we contemplate a beautiful painting or a captivating piece of writing, it is impossible to fully grasp the thoughts and emotions that the painter or writer experienced during the creative process. Creativity is an act of its own, and analyzing the creative work is a reactive process. Science, similarly, reacts to the natural world created by God, attempting to quantify and understand the divine actions that underlie the universe’s workings.

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Richard Dawkins: “If God communicated with humans, it would not lie outside science.”

Some atheists attempt to confine God to the constraints of time and space, in order to consider the existence of a deity as a scientific fact. They strive to subject God to empirical standards and expect that the divine entity can be scrutinized through scientific experimentation in a laboratory.

God cannot be classified as a physical force such as gravity or electromagnetism. Unlike natural phenomena, the existence of God cannot be observed, quantified or tested since God exists outside of nature and is not bound by its laws. As the Creator of nature, God is not part of his creation. The Creator is distinct from that which he has created. An atheist who expects God's existence and communication with humans to be measured by human scientific laws is like expecting a car manufacturer to roll on four and consume gasoline. God is the creator of science and so he is not bound by it. It is irrational to expect using the laws that God created to study His existence. As God is the Creator of space-time, matter, and energy, He exists beyond the confines of His creation and is not limited by it. Therefore, we cannot use scientific methods to study God.

Science has the capacity to study and examine observable and measurable natural phenomena. However, it cannot dismiss the possibility of other realms beyond the materialistic world. Allah has made it impossible for mankind to see or visualize Him in this world. However, in return, He has bestowed upon Man the intellectual ability to deduce His existence through philosophical reasoning. Allah talks about Moses (PBUH) in the Quran when Moses requested to see Allah visibly: “When Moses came to the place appointed by Us, and his Lord addressed him, Moses said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it dust. And Moses fell down in a swoon. When he recovered his senses he said:

"Glory be to Thee! to Thee I turn in repentance, and I am the first to believe." (7:143)

We can use logical and philosophical thinking to infer the existence of God. God has provided us with philosophy to think logically and establish His existence. Perfect examples of philosophical reasoning that establish the existence of God include St. Thomas Aquinas's Five Ways and St. Anselm's Ontological Argument.

Religion provides an explanation for the purpose of life, whereas science cannot. While I acknowledge the value of science as a tool to comprehend the mechanics of the universe, it falls short in providing an explanation for the origin of the universe. Science is an efficient but impartial tool, and it cannot be used independently to prove or disprove the existence of God. To prove God's existence, we need to supplement science with philosophy.

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Islam does not view materialistic progress as something to be rejected or opposed; it views it as a tool to be used towards achieving an end. It recognizes the importance of balancing materialism with spirituality. Pursuing only materialism leads inevitably to a purposeless, unfulfilling life. By combining materialism with spirituality, humanity can achieve true happiness and prosperity. The tendency of atheists to worship materialism and science is misguided. It is crucial to view materialism and science as means to an end, and to recognize the importance of incorporating spirituality, through religion, as a vital element for achieving human contentment, inner peace and a sense of purpose. Islam does not advocate for the rejection of life. In fact, it values and cherishes life, and strives to enhance it for humanity. It promotes a balanced approach to life, where materialism and spirituality are given equal importance.

Islam's remarkable aspect is its rational approach, appealing to the mind with a diverse array of philosophical and scientific

arguments. The Quran contains numerous verses that demonstrate logically and philosophically the existence of God. The Quran advocates for followers who possess a rational mindset. Upon reading the Quran, one can discern its deep appreciation and admiration for the intellect. Numerous verses extol the virtues of the mind and rational thinking. In fact, Islam urges individuals to engage in critical thinking and not accept any ideas without evidence that supports them. Islam aligns seamlessly with reason, as the Quran never contradicts logic or rationality; rather, it encourages and complements them. The Islamic faith values the mind greatly and discourages anything that might cause it harm.

The Quran extols the greatness of science and its capacity to unravel the mysteries of the universe and comprehend its workings. Moreover, the Quran praises scientists who engage in pursuit of knowledge.

“O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!” (55:33) The word “authority” refers to science.

“And so amongst men and crawling creatures and cattle, are they of various colors. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.” (35:28)

* * *

- Miracles:

To answer Richard Dawkins’ question: “Do you really believe that your prophet traveled to Heaven on a flying horse?” I would answer: Before delving into any complex or unconventional religious concepts, it is crucial to establish a mutual agreement on the existence of God. Only then can we move forward with a structured and smooth discussion of all subsequent details. It is

imperative that we do not begin with debating the peculiar aspects of Islam or the life of the Prophet (PBUH), including miracles. Rather, our initial focus should be on establishing the existence of Allah and building our understanding from there in a methodical manner. Miracles serve as a means for God to showcase that He is the Creator of the laws of nature, and that He has the power to break them as well. However, it is important to first acknowledge the existence of God and His prophets before discussing miracles.

When faced with the question of whether or not we believe in the Prophet's journey to heaven on a flying horse, it is important to first address the foundational question of whether or not one believes in Allah. This is because the existence of Allah is the core of the Islamic faith, and accepting His existence lays the foundation for all subsequent discussions. Just as we cannot discuss the existence of an apple without first acknowledging the existence of the apple tree, we cannot delve into the miracles of the prophets or the relevance of Islamic teachings without first establishing the existence of Allah.

In order to have a discussion about miracles, it is imperative to establish and agree upon the existence of God. You absolutely have the freedom not to believe in God, but if you want to engage in discussing miracles we should first discuss and agree on the existence of God. The approach should be to first discuss and come to an agreement on the existence of God, and once that is established, we can move forward to discuss all details including miracles. Attempting to discuss the details of miracles before agreeing on the existence of God is futile, as the idea of God encompasses and contextualizes the details within its realm.

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- Mathematics

Albert Einstein: “The most incomprehensible thing about the world is that it is comprehensible. The fact that it is comprehensible is a miracle.”

Eugene Wigner: “The enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and that there is no rational explanation for it.”

“The miracle of the appropriateness of the language of mathematics for the formulation of the laws of physics is a wonderful gift which we neither understand nor deserve.”

Richard Feynman: “Why nature is mathematical is a mystery. The fact that there are rules at all is a kind of miracle.”

John Polkinghorne: “Mathematics is the abstract key which turns the lock of the physical universe.”

“Much of our understanding of the universe is expressed through mathematics, which is “unreasonably effective” in encapsulating what we discover about nature.”

Albert Einstein, from his letter to Solovine in 1952: "You find it strange that I consider the comprehensibility of the world (to the extent that we are authorized to speak of such comprehensibility) as a miracle or as an eternal mystery. Well, a priori one should expect a chaotic world which cannot be grasped by the mind in any way. One could (yes one should) expect the world to be subjected to law only to the extent that we order it through our intelligence. Ordering of this kind would be like the alphabetical ordering of the words of a language. By contrast, the kind of order created by Newton’s theory of gravitation, for instance, is wholly different. Even if the axioms of the theory are proposed by man, the success of such a project presupposes a high degree of ordering of the objective world, and this could not be expected a priori. That is the “miracle” which is being constantly reinforced as our knowledge expands. There lies the weakness of positivists and professional

atheists who are elated because they feel that they have not only successfully rid the world of gods but “bared the miracles”. Oddly enough, we must be satisfied to acknowledge the “miracle” without there being any legitimate way for us to approach it."

Scientists wonder why mathematics, which is the language that the universe speaks, is at all available to humans, and why it is such an effective tool for making progress in science.

Mathematics is the tool that God gave us to discover our universe. Mathematics was always present and observable, even to the earliest humans who used their fingers to count. This tangible tool was always available to us. Counting has been a fundamental part of human life since the earliest times, and it started with the use of fingers to identify numbers. For instance, it was easy and obvious for someone to count "five" apples by using their fingers, and then subtract "two" apples to get "three." The simplicity of mathematics is evident from the start, as it begins with basic operations such as addition, subtraction, multiplication, and division, and eventually builds up to the most sophisticated equations and algorithms. God made mathematics a simple and easy tool for humans to discover and use. It was a tangible gift readily available to use. It didn't suddenly appear with complex algorithms and equations but rather started with basic calculations which could be done effortlessly using the fingers of our hands. Over time, humans discovered that this tool could get more and more sophisticated. They discovered that they are able to develop this simple counting method into more complex mathematical formulas and equations, and the complexity of mathematical formulas continued to grow, eventually leading mathematics to be the language of science. And so, the human mind gradually discovered the power of mathematics to describe the laws and mechanics of the universe, from the tiniest particles to the largest galaxies. The development of mathematics was not a sudden but a gradual process of discovery and refinement, fueled by the curiosity and ingenuity of the human mind.

Science is unable to explain the origin of mathematics. Mathematics is the foundation for science. We use mathematics to do science. It is illogical to reverse it back by explaining mathematics using science. As science is unable to answer the question "why", it cannot explain why mathematics is the language that the universe speaks. So what can we use to explain the origin of mathematics? Nothing. Mathematics is the first level. It cannot be explained in a naturalistic way. The explanation must be supernatural. The only plausible explanation for the efficiency of mathematics is that it is a divine gift for us so that we can establish science and unlock the universe's secrets.

The evolutionary and materialistic perspective does not provide an adequate explanation for the remarkable gift of mathematics and why we possess it. However, from a theological perspective, we can understand that mathematics is a divine gift bestowed upon humanity by God, enabling us to comprehend the workings of the universe. It is clear that the ability to comprehend and use mathematics in this manner cannot be attributed to anything else other than proof of God's existence. Indeed, the universe is a divine message to humanity, and the scientifically linguistic ability of mathematics is a tool given to us by God to unlock the secrets it holds. God has presented the universe as a message to humanity, and has granted us with the capacity to master the language that the universe speaks - mathematics.

Therefore, the safest and most logical conclusion is that God provided humans with a tool to help them understand the universe around them - mathematics. This tool was designed to be simple and easily accessible, starting with basic calculations and gradually advancing to arithmetic operations and more sophisticated formulas and algorithms. Mathematics is a tangible, simple and powerful tool that is given to humans by God to unravel the secrets of the universe. It is the catalog that comes with the new machine allowing to understand how it works.

So now we can unlock the quotes of Einstein, Wigner and Feynman. Now we can unlock the words incomprehensible, miracle,

mysterious, gift and mystery. Mathematics, the universe's language, cannot be explained by science. It is a divine gift to humanity.

* * *

- Beauty:

Thomas Mann: "For beauty, Phaedrus, mark thou well, beauty and beauty alone is at once divine and visible."

Ralph Waldo Emerson: "Never lose an opportunity of seeing anything beautiful, for beauty is God's handwriting."

Evolutionists believe that natural selection works blindly and responds only to the necessity of species to adapt and survive. Natural selection operates solely on the basis of ensuring the survival of a species and its necessities, and is not concerned with the aesthetic aspect of nature. Beauty is not a necessity. The qualities of beauty and aesthetics are not essential for survival, and therefore cannot be attributed to natural selection. If evolution and natural selection were solely responsible for the survival of species, there would be no need for beauty or aesthetic diversity.

The aesthetic aspect in nature provides a beautiful diversity in our world. The existence of beauty in nature is a clear indication that a Creator intentionally put it there. And in Islam, it is our belief that Allah is beautiful and likes beauty. The Quran is a book that celebrates beauty: "Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful, who perfected everything He created. He originated the creation of the human from clay," (32:6-7) Prophet Muhammad (PBUH) said: "Allah is Beautiful and likes beauty."

In addition to its spiritual significance, the Quran is also a masterpiece that is celebrated for its beauty, eloquence, and poetic imagery. Through its vivid and breathtaking descriptions, the Quran celebrates the beauty of the natural world, and depicts it in

ways that are both inspiring and uplifting. The text is filled with references to the splendor of the heavens and the earth, the magnificence of the sun and the moon, and the wonders of the oceans and the mountains. Moreover, the Quran emphasizes the importance of appreciating and preserving the beauty of the world around us. It encourages us to contemplate the majesty of God's creation and to recognize the intricate design and harmony that exists within it. One of the most striking features of the Quran is its use of metaphor and allegory to convey its message. The text is filled with powerful and evocative imagery that paints a vivid picture of the world and the human experience. The Quran also uses repetition and symmetry to create a sense of rhythm and harmony that adds to its overall beauty and elegance.

The aesthetic features observed in nature could potentially be explained by natural selection if they were rare occurrences. However, natural selection cannot account for the widespread presence of beauty in all living creatures. The concept of beauty transcends naturalistic explanations and is proof of a divine origin. The abundant occurrence of beauty in nature is an area where atheism, naturalism, evolution, and natural selection are utterly helpless. In certain cases, the aesthetic qualities of animals may actually contradict the principles of natural selection, which prioritizes survival above all else. The presence of certain aesthetic characteristics would make an animal more conspicuous and therefore easier to spot and capture by predators. As a matter of fact, the aesthetic aspect of birds was always a source of confusion and bewilderment for Darwin. "The sight of a feather in a peacock's tail," Charles Darwin wrote, "makes me sick."

Toucans are known for their remarkable beauty and distinctive physical features. They have large and colorful bills that are a source of fascination for bird enthusiasts and researchers alike. The colors and patterns on their bills range from vivid hues of red, orange, and yellow to muted shades of green, blue, and black, and they often have intricate patterns and designs. Additionally, toucans have striking plumage with bright colors that can vary from species to species, making them an attractive and mesmerizing

sight in the wild. These stunning features of toucans serve as a reminder of the beauty and diversity found in the natural world.

Macaws are some of the most stunning birds in the world, with their bright and bold colors. Their plumage is a marvel, with a range of colors that include red, green, blue, and yellow. The feathers on their wings and tails are often long and elegant, making them truly majestic in flight. Macaws are known for their distinctive facial feather patterns, which are unique to each individual bird. This adds to their overall beauty and makes them easy to recognize.

Ducks are another example of the beauty found in the animal kingdom. They have strikingly colorful feathers and intricate patterns on their wings, heads, and bodies. The mallard duck, for example, has a glossy green head, a brown breast, and a white collar around its neck, while the wood duck boasts a kaleidoscope of colors including green, purple, white, and red on its head and body.

Birds of paradise are a great example of astounding beauty. Their feathers are often adorned with bright, vibrant colors and unique shapes, such as long, flowing tail feathers, intricate head crests, and elaborate patterns. Some species of birds of paradise even have specialized feathers that reflect light in such a way that they appear to change color as they move. The courtship displays of these birds are equally remarkable, with males performing elaborate dances and vocalizations to impress females.

Birds have an incredible array of courtship dances and rituals, often involving complex movements and intricate displays of color and sound. For example, the male peacock fans out its enormous, iridescent tail feathers in a stunning display designed to attract females. The male sage grouse performs an elaborate dance that includes puffing up its chest, fanning its tail, and producing a deep, resonating sound with its throat. The male albatross performs a courtship ritual that involves a series of coordinated movements, including stretching its neck and pointing its beak skyward. Male

hummingbirds engage in high-speed aerial displays, darting back and forth and making impressive buzzing sounds with their wings. In some species, such as the satin bowerbird, males build elaborate nests and decorate them with brightly colored objects to attract females. These courtship dances and rituals demonstrate the incredible diversity of beautiful behaviors performed by birds.

Such exquisite beauty and wonderful behaviors have nothing to do with neither necessity nor natural selection. They are nice but not necessary. As far as evolution and natural selection are concerned, mating and reproduction should happen automatically with absolutely no need to such elegant, beautiful manifestations. So, the widespread aesthetic aspects and the courtship rituals can only be accounted for by a supernatural factor, a Creator who transcends nature and its processes.

Evolutionists would desperately shout: “It’s simple. It’s sexual selection!” But the question is why? Why is the aesthetic aspect indispensable for mating? Evolution and natural selection work on necessity. The aesthetic aspect is definitely not a necessity. So why is it indispensable for mating? The answer is: Beauty in nature is not a naturalistic product; it is a divine touch. If nature was the product of evolution and natural selection, it would have been an unbearably ugly world. God made nature. God likes beauty. He made nature beautiful.

Butterflies are often regarded as some of the most beautiful creatures in the natural world. From their striking colors to their delicate patterns, these insects exhibit a stunning array of aesthetic features that have fascinated scientists and nature enthusiasts alike for centuries. One of the most notable aspects of butterfly beauty is their vibrant coloration. They display brilliant hues of colors such as blue, green, orange, or pink. In addition to their vibrant coloration, butterflies also exhibit intricate patterns and designs on their wings. These patterns can range from bold, symmetrical shapes to more subtle, asymmetrical arrangements. Furthermore, the unique structure of butterfly wings adds to their overall aesthetic appeal. With their delicate veins and feather-like scales,

butterfly wings have a fragile and ethereal quality that captures the imagination and inspires wonder.

In his book "New Pathways in Biology: The Wonders of Existence," Adolf Portmann argues that while photosynthesis as a natural phenomenon can explain why trees have leaves, it fails to account for the vast array of beautiful shapes and forms that leaves take. Tree leaves can be appreciated for their beauty beyond their function of photosynthesis. The varied colors, shapes and patterns of leaves offer a stunning display of creativity. Some leaves have a deep green color, while others have hues of red, yellow, or purple. Some leaves are broad and flat, while others are long and narrow. Some have smooth edges, while others have intricate patterns of notches and serrations. The veins of leaves can also create intricate designs that are mesmerizing to observe. The unique beauty of each tree species' leaves serves as a reminder of the endless beautiful variety of life on Earth. Adolf Portmann also argues that the aesthetic aspect in animals does not have any connection to necessity or survival mechanisms as associated with natural selection and evolution. It is a painter's deliberate work of art.

Snow crystals show intricate and breathtaking beauty. Each snowflake is unique, with its own intricate pattern of delicate ice crystals. When these crystals come together to form a snowflake, they create a stunning, symmetrical design. Snowflakes have been studied and admired for centuries, with scientists and artists alike marveling at their intricate patterns and shapes. Their hexagonal symmetry, complex branching patterns, and intricate details make them a true work of art. What is particularly remarkable about snow crystals is that their beauty is not driven by any functional purpose; they are not necessary for the survival or reproduction of any organism. Rather, their beauty exists for its own sake. From the delicate dendrites of the fernlike stellar crystal to the simple elegance of the hexagonal plate, each snow crystal is a unique and ephemeral masterpiece. During his lifetime, Wilson Bentley captured thousands of microphotographs of snowflakes and made the groundbreaking discovery that nearly every snowflake is unique, with no two being identical. His dedicated work and

scientific curiosity contributed greatly to our understanding of the intricate and varied patterns found in nature. He says: "Under the microscope, I found that snowflakes were miracles of beauty; and it seemed a shame that this beauty should not be seen and appreciated by others. Every crystal was a masterpiece of design and no one design was ever repeated. When a snowflake melted, that design was forever lost. Just that much beauty was gone, without leaving any record behind." He also says: "Of all the forms of water the tiny six-pointed crystals of ice called snow are incomparably the most beautiful and varied.”

Last but not least, my favorite one, the breathtaking sandy artwork created by the tiny puffer fish. It is definitely not a necessary element for its survival, yet it is a breathtakingly captivating masterpiece. This phenomenon transcends any naturalistic explanation and suggests a higher power at work. It is a message from the Creator urging humanity to look beyond the natural world and recognize that there is a divine force behind its design. As we discover more of these remarkable aesthetic displays in nature, they add to the growing body of evidence supporting the existence of God. And I am pretty sure that if Darwin lived to witness the puffer fish artwork, it would be the missing piece of puzzle that would make his jaw drop in awe and then he would acknowledge giving up his evolution theory.

Coincidence and randomness cannot explain the appearance of the universe. Furthermore, the huge aesthetic diversity in nature, such as the diversity and intricate beauty of tree leaves, birds' feathers, puffer fish’s sandy work of art, and snow crystals, cannot possibly be attributed to evolution nor natural selection.

Let me end this chapter with this beautiful gem, the story of a hidden code in the "Violin Partita in D-minor" by J. S. Bach. This code was discovered by musicologist Helga Thoene as a double coding of the music. By assigning letters to a formal scheme of numbers applied to the musical piece, she came up with a Latin proverb whose English translation is "In God we are born, in Christ we die, through the Holy Spirit we are made alive." Robert

Spaemann, a great German philosopher, comments on this: "You can describe the evolutionary process, if you so decide, in purely naturalistic terms. But the text that then appears when you see a beautiful person, when you see a beautiful act or a beautiful picture can only be read if you use a completely different code." Similarly, we can unquestionably make sense of how nature works using the naturalistic code, but we can only use the divine code to make sense of why nature shows endless aspects of beauty.

Islam and science

This chapter is intended as an answer to Lawrence Krauss's question, in respect and friendliness. Professor Lawrence Krauss often asks during his conferences and debates: "What does religion contribute to knowledge?"

Maurice Bucaille: "The Holy Qur'an contains clear verses on natural sciences, as indicated by Professor Yousef Marwa in his book Natural sciences in the Quran. It amounted exactly to (774) verses, detailed as follows: mathematics (61), physics (264), atoms (5), chemistry (29), relativity (62), astronomy (100), climatology (20), aquaculture (14), space science (11), zoology (12), agronomy (21), biology (36), geography(73), anthropology (10), geology (20), cosmology and the history of cosmic events (36)."

Rene Guenon: "I followed all the verses that have a link to science and nature, and found that these verses are all fully applicable to our modern knowledge, because I realized that Muhammad (PBUH) came with the explicit truth more than a thousand years ago, before there were any human instructors or teachers. If any scholar, scientist or artist thoroughly compares all the verses associated with the topic he understands well, as I did, he will undoubtedly acquiesce to the holy Qur'an, that is if he is a reasonable person, devoid of any dubious purposes."

George Sarton: "The main task of mankind was accomplished by Muslims. The greatest philosopher, Al-Farabi was a Muslim, the greatest Mathematicians Abul Kamil and Ibrahim Ibn Sinan were Muslims, the greatest geographer and encyclopeadist, Al Mas'udi was a Muslim; the greatest historian Al-Tabari was still a Muslim. It will suffice here to evoke a few glorious names without

contemporary equivalents in the West: Jabir ibn Haiyan, al-Kindi, al-Khwarizmi, al-Fargani, al-Razi, ThabitibnQurra, al-Battani, HunainibnIshaq, al-Farabi, Ibrahim ibnSinan, al-Masudi, al-Tabari, AbulWafa, 'Ali ibn Abbas, AbulQasim, Ibn al-Jazzar, al-Biruni, IbnSina, IbnYunus, al-Kashi, Ibn al-Haitham, 'Ali Ibn 'Isa al-Ghazali, al-zarqab, and Omar Khayyam. A magnificent array of names which it would not be difficult to extend. If anyone tells you that the Middle Ages were scientifically sterile, just quote these men to him, all of whom flourished within a short period, 750 to 1100 A.D."

Gustave Le Bon: "Whenever we study the Arabs' civilization, their scientific books, inventions, and arts, new facts and broad aspects appear to us. We soon learned that credit was and is due to Arabs regarding their medieval knowledge of ancient sciences, and that western universities did not know for five centuries a scientific resource except their books. The Arabs were those who brought civilization to Europe materialistically, intellectually and morally. History did not know a nation which has produced what that nation did in such a short time, and no people have surpassed them in technical innovation."

Pierre Curie: "We have 30 books left behind from Muslim Andalusia, so that we could split the atom. If a half of the one million burned books could survive, we would already travel between galaxies in space."

Robert Briffault:

"It was under the influence of the Arabs and Moorish revival of culture and not in the 15th century, that a real renaissance took place. Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depths of ignorance and degradation when cities of the Saracenic world, Baghdad, Cairo, Cordova, and Toledo, were growing centers of civilization and intellectual activity. It was there that the new life arose which was to grow into

new phase of human evolution. From the time when the influence of their culture made itself felt, began the stirring of new life."

"It was under their successors at Oxford School (that is, successors to the Muslims of Spain) that Roger Bacon learned Arabic and Arabic Sciences. Neither Roger Bacon nor later namesake has any title to be credited with having introduced the experimental method. Roger Bacon was no more than one of apostles of Muslim Science and Method to Christian Europe; and he never wearied of declaring that knowledge of Arabic and Arabic Sciences was for his contemporaries the only way to true knowledge. Discussion as to who was the originator of the experimental method....are part of the colossal misinterpretation of the origins of European civilization. The experimental method of Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe."

"Science is the most momentous contribution of Arab civilization to the modern world; but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant, which it had given birth to, rise in his might. It was not science only which brought Europe back to life. Other and manifold influence from the civilization of Islam communicated its first glow to European Life."

"The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal more to Arab culture, it owes its existence. The Astronomy and Mathematics of the Greeks were a foreign importation never thoroughly acclimatized in Greek culture. The Greeks systematized, generalized and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute method of science, detailed and prolonged observation and experimental inquiry were altogether alien to the Greek temperament. Only in Hellenistic Alexandria was any approach to scientific work conducted in the ancient classical world. What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of experiment, observation, measurement, of the development of mathematics, in a form unknown to the Greeks.

That spirit and those methods were introduced into the European world by the Arabs."

The Quran with its focus on scientific phenomena motivated Muslims to think scientifically and eventually invent empiricism. Without the appearance of the Quran in the course of history, there would be no epistemological shift in the human mind towards empiricism, and therefore humanity would absolutely not have been able to reach the scientific progress we know today.

The advent of Islam introduced scientific methodology. Muslim scholars began scientific studies around a century after the emergence of Islam. Guided by the teachings of the Quran, they invented the empiricist method, long before Bacon, Descartes and Locke, which enabled them to acquire accurate scientific knowledge, and in doing so they separated philosophical reasoning from scientific reasoning. This epistemological revolution brought about by Muslims in the methodology of thinking helped to dispel the myths of ancient times that would have otherwise persisted until today.

Basically, the Quran taught Muslims how to plant the tree of science in the soil of empiricism in a way no other religion or school of thought could have taught to humanity. In the Golden Age, Muslims planted the science tree and soon began to enjoy its first fruits, the fruits being the different aspects of civilization, including inventions in astronomy, medicine, optics, chemistry, algebra and physics. When the Muslim civilization gradually collapsed after the Reconquista, the Occident took over the scientific progress and the process of civilization building. The only task they had is watering and taking care of the science tree that Islam already planted, so it can grow and flourish more and more. Unfortunately, the Occident did not take care of the science tree the right way. It used “pesticides” profusely (pesticides referring to greedy materialism). As a result, the tree continued to grow, but showing numerous malignant tumors and anomalies producing harmful fruits, a dysfunctional civilization. In other words, the current civilization nurtured by the Occident is full of problems that caused serious irreversible damages to humanity on all levels, namely: family, society and the environment. If the Muslim civilization did not collapse and continued taking the lead, modern times would have been much different, much better. We would have got the same or better level of technological advancement, but with much less repercussions on family, society and the environment. Islam deeply takes care of those three fundamental components of civilization.

Some could say, if that was the case, then why is it that Muslim countries suffer from terrible social issues such as high rates of divorce? In short, major social issues in Muslim countries, including divorce, are an outcome of globalization. Globalization, the Western culture that was widely imposed on the world through movies, music, clothing and eating, had a massive negative impact on Muslim societies. I am an open minded person, I am open to any positive ideas including positive changes in lifestyle, but globalization had many negative, ugly aspects that poisoned societies all over the world. We gave Europe science, She gives us poison.

“Disorder and corruption has prevailed on land and sea owing to the evil (deeds) which people have wrought. The result will be that He will make them taste (in this world) the fruits of (some of) their misdeeds so that they may return (to the right path, giving up their evil ways).” (30:41)

Islam recognizes the correlation between human actions and the well-being of the planet. It predicted that irresponsible human behavior could lead to its destruction. Over the past centuries, significant scientific advancements have been made, but humanity has failed to utilize them in a responsible, pacifist manner that benefits all. One of the most pressing issues facing the planet is pollution in various forms, with air pollution being a significant contributor to the immediate serious problem of global warming. The effects of global warming pose a significant threat to all humanity, and urgent action is required to address this issue.

Islam's teachings emphasize the importance of responsible human behavior in preserving the planet. Despite significant scientific progress, humanity has not acted in a manner that benefits the planet and all its inhabitants. It is essential to take immediate action to address this issue and work towards a more sustainable future.

* * *

During the era of the Abbasid Caliphate, Muslim intellectuals played a vital role in the preservation and translation of philosophical and scientific texts from various languages, especially Greek, into Arabic. The establishment of the "House of Wisdom" (Bait-ul-Hikma) by Caliph Al-Mamun in Baghdad marked the pinnacle of this process. This institution not only made Arabic the primary scientific language of the world for many centuries but also safeguarded knowledge that might have been lost forever. In addition to their efforts in preserving and sharing the knowledge of other cultures, Muslim scholars also made significant contributions to the fields of mathematics, astronomy, physics, optics, medicine, chemistry, agriculture, and zoology. Their innovative techniques and advancements in these areas continue to be utilized in modern times.

- Astronomy:

The Quran has been a source of inspiration for Muslims to explore the universe, particularly in the field of astronomy. Numerous verses in the Quran depict various astronomical phenomena, providing Muslims with ample encouragement to delve deeper into the study of the cosmos. Besides, the emergence of Islam brought about a necessity to determine the five daily prayer times and the direction to the “Qibla”, which is the direction towards the “Kaaba” in Mecca. This requirement acted as a catalyst for the advancement of astronomy, as Muslims were inspired to make

intellectual progress in this field to fulfill these obligations. Muslims were motivated to study astronomy not only for their religious obligations but also due to the practical benefits that came with it. They recognized the importance of knowing the duration of years, months, seasons, the length of day and night, eclipses, and the paths of planets in their orbits. Muslim scholars would publish a periodic book known as Al-Manakh, which provided an annual or quarterly predictive encyclopedia of weather conditions, rain predictions, and planting seasons based on astronomical forecasts. This was beneficial for farmers and travelers, who could learn about meteorology from these publications. The concept of Al-Manakh was later adopted by Europe.

Muslims made remarkable advancements in the field of astronomy, and Maryam Al-Astrolabi invented the astrolabe, a key tool in astronomy. Many stars, including Aldebaran, Altair, and Deneb, as well as important astronomical terms like alidade, azimuth, and nadir, still bear their original Arabic names. Islamic astronomy has left a vast body of literature, consisting of thousands of manuscripts that can be found all over the world, with many yet to be read or catalogued. Starting from the 12th century, numerous works of Islamic astronomy were translated into Latin. One such work was the "Book of Astronomical Tables" or Kitābaz-Zīj by al-Battani, which was widely referenced by European astronomers and was reprinted several times, including one edition with annotations by Regiomontanus. In his seminal work that initiated the Copernican Revolution, De Revolutionibus Orbium Coelestium, Copernicus referred to al-Battani 23 times and also mentioned him in the Commentariolus. Other prominent astronomers such as Tycho Brahe, Riccioli, Kepler, Galileo, and many more also frequently cited al-Battani or his observations. To this day, his data continues to be used in the field of geophysics. In 1217, Scottish mathematician Michael Scot (not our dear hilarious Michael Scott lol) completed a Latin translation of al-Bitruji's Book of Cosmology (Kitāb al-Hayʾah), which gained recognition as a legitimate alternative to Ptolemy's Almagest in academic circles. European writers such as Albertus Magnus and Roger Bacon analyzed and compared it in detail with Ptolemy's work. Copernicus also

referred to al-Bitruji's system in De revolutionibus while discussing theories on the order of the inferior planets.

Nicholas Copernicus built the heliocentric model upon the work of earlier Arab scholars, particularly Ibn al-Shatir. There is evidence that Copernicus was familiar with Ibn al-Shatir's work, and his own heliocentric model is very similar to the one proposed by Ibn al-Shatir. One of the key pieces of evidence is a manuscript containing Ibn al-Shatir's planetary model that was discovered in Italy in the 16th century. Another piece of evidence is the fact that Copernicus's heliocentric model incorporates a number of features that are also found in Ibn al-Shatir's model. For example, both models use a non-uniform circular motion for the planets, and both models place the Earth at a slightly eccentric position from the center of the Sun's orbit. Nicholas Copernicus mathematical tools and shapes were heavily influenced by Ibn al-Shatir, with the main difference being the use of Latin letters. While Copernicus did not explicitly credit Ibn al-Shatir for his work, it is clear that he was influenced by Ibn al-Shatir's ideas. Ibn al-Shatir's work played an important role in the development of the heliocentric model, and it is important to recognize his contributions to astronomy. Overall, it is clear that Copernicus was heavily indebted to the work of Ibn al-Shatir and other Arab scholars. Ibn al-Shatir's work helped to lay the foundation for the heliocentric model, and it is important to recognize his contributions to astronomy.

There is a clear mathematical connection between Arab astronomy, notably the Maragheh School, and Copernican astronomy. Copernicus's fundamental shift from Earth to Sun at the center of the solar system was made possible by the mathematical foundations laid by Arab Muslim mathematicians. Furthermore, it's important to acknowledge the contributions of scholars from the Islamic Maghreb, like Alpetragius, although their approach was more philosophical than mathematical.

In summary, Copernicus's work was built upon the foundations laid by Arab astronomers. This transition from Ptolemy to Copernicus represents a vital moment in the history of astronomy

and benefited greatly from centuries of Arab observation and theoretical effort. Ibn al-Shatir's work on the Earth-Moon system and the mathematical tools he employed played a crucial role in developing a heliocentric model capable of describing astronomical observations accurately.

- Medicine:

The Islamic achievements in medieval medicine were truly groundbreaking. While medieval European medicine was often hindered by superstitions and the strict teachings of the Catholic Church, the emergence of Islam in the 7th century A.D. led to remarkable advancements and discoveries in medicine. Islamic scholars and physicians were known for their extensive translations of medical texts from various regions including the Greeks, Romans, Persians and Indians. They not only collected and translated this knowledge into Arabic, but also contributed their own medical observations and techniques. Islamic physicians developed new methods in medicine, surgery, dissection, and pharmacology. They established the first hospitals, implemented physician training programs, and authored encyclopedias on medical knowledge. Arab physicians and scholars also played a crucial role in establishing medical practices in Europe. Prior to the Islamic era, medical care was primarily administered by priests in sanatoriums or annexes attached to temples. However, Arab hospitals became major centers for medical education and introduced numerous concepts and structures that are now commonplace in modern hospitals. These include separate wards for male and female patients, personal and institutional hygiene, medical records, and pharmacies.

Several remarkable Arab physicians and medical scholars from the Middle Ages made significant contributions to the field of medicine. Al-Razi made significant contributions to the field of medicine. His most famous work, the "Kitab al-Hawi," also known as the "Continens" in Latin, was a comprehensive medical encyclopedia.

It covered various medical topics and therapies and was widely translated into Latin. His works helped European physicians gain a better understanding of medical practices and pharmacology. His book, "Kitab al-Adwiya al-Mufrada," or the "Kitab al-Simt al-Mufrad," which discussed the properties and uses of various drugs, was translated into Latin and had a lasting impact on European pharmaceutical knowledge. Al-Razi's books had a profound influence on Europe, particularly during the Middle Ages and the early Renaissance. His contributions to medicine, pharmacology, chemistry, and philosophy, as well as the translation of his works into Latin, played a vital role in the transfer of knowledge and the development of European scholarship. Ibn Sina, known as "the prince of physicians," created a holistic system of medicine that combined physical and psychological factors, drugs, and diet in treating patients. Although he made advances in pharmacology and clinical practice, his greatest contribution was in the philosophy of medicine. His synthesis of Islamic medicine, “the Canon of Medicine”, was the final authority on medical matters in Europe for several centuries. "The Canon of Medicine" (Al-Qanun fi al-Tibb), was a comprehensive medical encyclopedia that covered a wide range of medical knowledge, including anatomy, pathology, pharmacology, and therapeutics. It was translated into Latin and became one of the most important medical texts in Europe for centuries. It served as a standard reference in European medical education and practice. Ibn Sina's medical system, known as the "Avicennian System," introduced concepts such as the diagnosis of diseases through signs and symptoms and the importance of quarantine in preventing the spread of contagious diseases. These ideas influenced European medical practices for centuries. Ibn Sina's encyclopedic approach to knowledge, evident in "The Canon of Medicine," helped shape the development of encyclopedias and reference books in Europe. His emphasis on organizing and systematizing knowledge was a precursor to the modern encyclopedia. European scholars such as Thomas Aquinas, Roger Bacon, and others were influenced by Ibn Sina's works. They incorporated his ideas into their own writings and helped disseminate his ideas further. Ibn Al-Nafis described the

pulmonary circulation over 300 years before William Harvey. Ibn al-Nafis's works, including his commentary on Avicenna's "Canon of Medicine" and other medical treatises, were translated into Latin during the Renaissance period. These translations made his ideas and contributions to medicine accessible to European scholars and physicians. Abu Al-Qasim Al-Zahrawi, known as Albucasis in the Western world, was a renowned Andalusian physician and surgeon who lived in the 10th century. His influential work "Kitab al-Tasrif," also known as "Kitab al-Zahrawi," had a significant impact on Europe during the Middle Ages and the Renaissance. "Kitab al-Tasrif" is a comprehensive medical encyclopedia that includes a substantial section on surgery. It covers various surgical techniques, instruments, and procedures. This work played a crucial role in disseminating advanced surgical knowledge, and it was widely translated into Latin and used as a reference by European surgeons and physicians. Al-Zahrawi introduced several practical innovations in surgery through his book. He described techniques for various surgical procedures, including the treatment of wounds, fractures, and surgical removal of bladder stones. These innovations greatly contributed to the advancement of surgical practices in Europe. The Latin translations of "Kitab al-Tasrif" made Al-Zahrawi's work accessible to European surgeons and physicians during the Middle Ages. European medical practitioners adopted and adapted his surgical techniques and instruments, contributing to the development of surgery in Europe. Al-Zahrawi's work was used as a teaching resource in European medical schools and universities. It became an essential part of medical education, influencing generations of European medical practitioners. Al-Zahrawi's "Kitab al-Tasrif" was among the texts that were studied and referenced, contributing to the Renaissance's intellectual and medical developments. Al-Zahrawi's descriptions of surgical instruments, many of which he designed himself, influenced the development and improvement of medical instruments in Europe. Some of his instruments became the basis for later surgical tools. Al-Zahrawi's work was an important step in the evolution of surgery from a craft to a more systematic and scientific discipline. It laid the groundwork for the development of modern surgical techniques and principles.

Muslims made significant scientific advancements in the field of veterinary medicine too, driven by their commitment to caring for animals and providing them with proper nutrition and treatment. Islamic teachings emphasized the importance of avoiding animal cruelty, such as overloading them or inflicting unnecessary pain, and restricted the killing of animals to only when necessary. Additionally, Islamic guidelines prohibited harmful practices like tattooing, nose-cutting, or piercing animals with sharp objects. Over time, veterinary medicine developed into a comprehensive science with established principles and rules.

- Optics:

Al-Kindi's impact on subsequent Western scholars was significant and long-lasting. His works on geometrical and physiological optics were studied and utilized by prominent figures such as Roger Bacon and Witelo, a German physicist. Al-Kindi's influence was so profound that he was considered one of the twelve great minds of history by Geronimo Cardano, an Italian physician and mathematician.

Ibn Al Haytham, or Alhazen, is the father of optics. He worked on laws of refraction and reflection, which led to the invention of eye glasses and the camera.

George Sarton describes Alhazen as “The greatest Muslim physicist and one of the greatest students of optics of all times”

Professor Roshdi Rashed: “Ibn al-Haytham, therefore, started not only the traditional theme of optical research but also others, new ones, to cover finally the following areas: optics, meteorological optics, catoptrics, burning mirrors, dioptrics, the burning sphere and physical optics”

Professor George Saliba: “Ibn al-Haytham is universally acknowledged to be one of, if not, the most creative scientist Islamic civilization had ever known. He did not only critique the inherited Greek theories of light and vision, in his ‘Book On Optics’, and managed to create his own experimentally tested theories to replace them, thereby ushering the first building blocks for the modern understanding of how human vision takes place, but also subjected Greek cosmological doctrines in his other book Doubts Against Ptolemy, to a most devastating criticism that managed to undermine the very foundations of those doctrines, thereby initiating a sustained program of research to replace them; a program that lasted for centuries after him and culminated with the ultimate overthrow of the Aristotelian universe and the birth of the modern astronomy of the European Renaissance.”

Professor Mark A. Smith: “Ibn al-Haytham’s primary contribution to the development of modern optics was the creation of a brilliant optical synthesis from various earlier theories, as well as his own. So elegant, coherent, and logically compelling was that synthesis, in fact, that it informed optical thought in Europe for hundreds of years before it was finally undermined by Kepler. The very fact that it persisted for so long and that it finally took a thinker of Kepler’s exceptional acuity to offer a viable alternative in the theory of retinal imaging is a testament to its elegance and logical power.”

- Chemistry:

Jaber Ibn Hayan is founder of modern chemistry. He is the father of chemistry. His writings include the earliest systematic classification of chemical substances, as well as instructions for deriving inorganic compounds like sal ammoniac or ammonium chloride from organic materials like plants, blood, and hair. Additionally, his works contain one of the earliest versions of the sulfur-mercury theory of metals, a mineralogical theory that remained prominent until the 18th century.

Max Meyerhof: “The evolution of chemistry in Europe can be traced directly to Jaber Ibn Hayan. The biggest proof of this is that many of the terms that he innovated are still used in various European languages.”

Gustav Lebon: "It must be remembered that no science, either of chemistry or any other science, was discovered all of a sudden. The Arabs had established one thousand years ago their laboratories in which they used to make experiments and publish their discoveries without which Lavoisier (accredited by some as being the founder of chemistry) would not have been able to produce anything in this field."

"It can be said without the fear of contradiction that owing to the researches and experimentation of Muslim scientists modern chemistry came into being and that it produced great results in the form of great scientific inventions, viz. steam, the electricity, the telegraph, the telephone, the radio, the photography, the cinematography and so on."

- Zoology:

Muslims, particularly Andalusian scholars and practitioners, engaged in two main types of zoological studies: literary and practical. Literary studies were focused on the theoretical and descriptive aspects of animals, while practical studies were centered on animals' roles in agriculture and veterinary medicine. Over time, these two branches of zoological inquiry merged, resulting in the development of the scientific field of zoology as we know it today. Al-Jahiz, a prominent literary figure in Abbasid Baghdad, is perhaps the most well-known Muslim writer on animals. He had access to the translated works available at the House of Wisdom and was so passionate about his studies that he even rented bookshops to read more. His most famous work, the Book of Animals or Kitab al-Hayawan, drew from Aristotle's Generation of Animals, as well as featuring animal stories, verses from the Quran, Hadiths, poetry and proverbs. Despite the literary nature of his

work, al-Jahiz incorporated many scientific observations, such as those related to mimicry, camouflage, sensitivity to light, and the impact of geography and climate on fauna. He also delved into animal behavior, communication, and organization, particularly among insects.

As Muslims, we acknowledge that evolution is a mechanism for the development of species over time. However, we believe that it is a tool created by Allah and therefore bears divine significance in the way that species have evolved. But evolution definitely does not concern Man being evolved from apes. Humans, all creatures and the whole universe are created by Allah. The proper way to name the selection process is “divine selection” not “natural selection”. The theory of Evolution is not a totally Darwinian concept, Muslim scholar al-Jahiz wrote long before Darwin: "Environmental factors influence organisms to develop new characteristics to ensure survival, thus transforming them into new species. Animals that survive to breed can pass on their successful characteristics to their offspring." Sorry Richard Dawkins, we beat you at your own game. No hard feelings.

- Algebra:

Aldo Mieli: “If we move to mathematics and astronomy we shall meet, from the very dawn of these sciences, first-class scholars. Of the most important of these is Abu Abdullah Muhammad ibn Musa al-Khwarizmi... Khwarizmi had splendidly started a series of great mathematicians. His books continued to be taught in European universities until the sixteenth century.”

Muhammad ibn Musa al-Khwarizmi is considered to be the father or founder of algebra due to his groundbreaking contributions to the subject. He was the first to treat algebra as an independent discipline and introduced methods like "reduction" and "balancing," which involved transposing subtracted terms to the other side of an equation and canceling like terms on opposite sides of the equation. The term algebra comes from the title of his book,

which used the word "al-jabr" meaning "completion" or "rejoining." Al-Khwarizmi's name also gave rise to the terms "algorism" and "algorithm."

Abu Kamil Shuja was a renowned mathematician from Egypt, who made significant contributions during the Islamic Golden Age. He is recognized as the first mathematician to systematically use irrational numbers as solutions and coefficients in equations. His pioneering mathematical techniques were later adopted by Fibonacci, playing a crucial role in introducing algebra to Europe. Abu Kamil's works had a long-lasting influence on the development of algebra, with many of his examples and techniques being replicated by Fibonacci in his Practica Geometriae and other works. Fibonacci's Liber Abaci also contains unmistakable borrowings from Abu Kamil's works.

Omar Khayyam, a renowned Muslim scholar, was a mathematician as well as a poet. He contributed to calendar reform and compiled astronomical tables. He discovered a geometrical method for solving cubic equations by intersecting a parabola with a circle. He wrote the Treatise on Demonstration of Problems of Algebra, which contained the principles of algebra that were eventually assimilated by the Western world of mathematics. Khayyam's systematic methods of solving cubic equations by intersecting conic sections were groundbreaking. He discussed Pascal's triangle in this treatise, a triangular array of binomial coefficients. He made significant contributions to the theory of proportions in geometry and proved the existence of equations with two solutions in algebra. Khayyam also played a major role in the development of non-Euclidean geometry, particularly in the parallel postulate. In his equations, he used the Arabic word "شيء" or "shay" which means "something," a word he took from the Quran. Later, this word was translated into Portuguese as "xay" and gradually became the universal symbol "x" for an unknown number. So, Professor Krauss, whenever you use the symbol x in your equations, you can thank the Quran for it. By the way, if you ever get in touch with aliens and they ask you why do you call your planet “Earth”? Tell them it comes from the Arabic word "أرض". By the way, European

languages have thousands of words that are originally Arabic. Dr. Krauss, you do speak Arabic without knowing that you do.

- Mechanics:

Al-Jazari, also known as Badi' al-Zaman Abu al-'Izz ibn Isma'il ibn al-Razzaz al-Jazari, was a polymath and engineer who lived in the 12th century in the Islamic Golden Age. His most notable work is the "Book of Knowledge of Ingenious Mechanical Devices" (Kitab fi Ma'rifat al-Hiyal al-Handasiyya), which contains descriptions and illustrations of over a hundred mechanical devices ranging from clocks and automata to pumps and water-raising machines. Al-Jazari's contributions to the field of mechanics were groundbreaking, showcasing his ingenuity and engineering prowess. His influence extended beyond the Islamic world, as his works were later translated into Latin and became known in medieval Europe. Al-Jazari's mechanical inventions and designs contributed to the development of the clockwork mechanisms that were foundational to the European Renaissance. His impact on modern mechanics is evident in the historical progression of engineering and automation, as his innovations laid the groundwork for later advancements in technology and machinery.

- Physics: (to Sam Harris who claims that physics was discovered by Christians)

Muslim scholars played a crucial role in the development of physics, making groundbreaking discoveries and laying the groundwork for the modern understanding of the physical world. Before Newton’s laws of motion, Muslim physicists developed concepts of acceleration, reaction and impotence, which served as a ground for newton’s laws of motion and Newtonian physics in general. Muslim physicists discussed the concepts of the law of gravity and laws of motion in their writings centuries before Newton. Newton's sole achievement was to collect and formulate

these laws in a mathematical formula. Some of the Muslim scholars who contributed to the discovery of the laws of gravity and motion in their books include Al-Hassan Al-Hamedani, Abu Jaafar Al-Khazen, Abu Al-Rayhan Al-Biruni, Ibn Sina, Hebatullah Al-Baghdadi, and Al-Razi. For instance, Al-Hassan Al-Hamedani wrote extensively on motion and described the concept of inertia and the laws of motion. Similarly, Abu Al-Rayhan Al-Biruni wrote about the laws of motion and described the concept of relative motion. Ibn Sina also made significant contributions to the study of physics, including the laws of motion. Thus, although Newton is credited with formulating the laws of motion and gravity in mathematical terms, his work was based on the ideas and theories put forward by Muslim scholars.

Abu Al-Rayhan Al-Biruni made significant contributions to several fields of science, including astronomy, mathematics, and physics. One of his most impressive achievements was the accurate measurement of the radius of the Earth, and subsequently, its circumference. What made Al-Biruni's accomplishment remarkable was that he accomplished it in the 10th century, well before the scientific advances of the Renaissance. Using a simple and ingenious method, Al-Biruni was able to obtain extremely accurate measurements with just four observations. To achieve this, Al-Biruni first selected two locations on the Earth's surface that were separated by a significant distance. He then measured the angle between the horizon and a celestial object, such as a star, at each of these locations. Using trigonometry, he was able to calculate the distance between the two locations and thus determine the Earth's curvature. With the distance and angle measurements, Al-Biruni was able to calculate the radius of the Earth with incredible accuracy, which he did by using the following formula:

Radius of Earth = Distance between the two locations / 2π x (angle difference / 360)

Al-Biruni’s calculations were accurate to within just a few miles, an impressive feat given the limited tools and technology available to him at the time. This method was not known to the West until the

16th century when it was rediscovered and confirmed by European scientists. Al-Biruni's contributions to science were extensive, and his work on the measurement of the Earth's radius remains a testament to his genius and ingenuity. His work paved the way for future scientific discoveries and laid the foundation for modern astronomy and geodesy.

-Architecture:

Islamic architecture shaped Europe. This is what Diana Darke confirms in her book "Stealing from the Saracens".

- Philosophy:

Ibn Tufail's philosophical tale, "Hayy ibn Yaqdhan," had a significant impact on European philosophy and literature during the Age of Enlightenment. Although it was originally written in Arabic, it was translated and became a best-seller in Europe during the 17th and 18th centuries. The novel influenced the philosophies and scientific thought of many vanguards of modern Western philosophy and the Scientific Revolution, including Thomas Hobbes, John Locke, Christiaan Huygens, Isaac Newton, and Immanuel Kant. In fact, it was a key inspiration for John Locke's concept of tabula rasa, which he outlined in "An Essay Concerning Human Understanding." This idea, in turn, influenced the philosophies of later modern empiricists, such as David Hume and George Berkeley. The novel also has similarities to Karl Marx's historical materialism, as it explores the idea of materialism. Additionally, it foreshadowed Molyneux's Problem, a thought experiment in philosophy that explores the relationship between perception and knowledge. Beyond its impact on philosophy, "Hayy ibn Yaqdhan" also had a profound influence on European literature, particularly on two famous works: Treasure Island by Robert Louis Stevenson and The Jungle Book by Rudyard Kipling. In Treasure Island, the character of Ben Gunn is inspired by Hayy ibn Yaqzan. Like Hayy, Ben Gunn is stranded on a deserted island

and survives by his own wits. He is depicted as an eccentric and isolated figure who possesses great knowledge and skills but has been cut off from society for so long that he struggles to fit back in. Similarly, The Jungle Book is influenced by Hayy ibn Yaqzan, particularly in its portrayal of Mowgli, the feral child raised by wolves. Mowgli, like Hayy, is depicted as a solitary figure who learns about the world through his own experiences and observations. He too must find his place in society after being isolated from it for so long. The influence of Hayy ibn Yaqzan on European literature can also be seen in other works, such as Robinson Crusoe by Daniel Defoe, which features a similar theme of a solitary figure surviving on a deserted island, and Frankenstein by Mary Shelley, which explores the idea of a creature that is created without any human interaction and must learn about the world on its own. So, "Hayy ibn Yaqdhan" was a groundbreaking work that left an enormous impact on European philosophy and literature during the Age of Enlightenment, as well as on subsequent philosophical movements.

- Sociology:

Ibn Khaldun was a 14th-century Muslim historian, philosopher, and scholar. He is the father of sociology. His greatest work, the "Muqaddimah," is considered one of the most important works in the field of sociology and historiography. In the "Muqaddimah," Ibn Khaldun develops a theory of social change that remains relevant to this day. Ibn Khaldun also discussed the concept of social stratification, the idea that society is divided into different classes based on wealth and power. He argued that a society with a large gap between the rich and the poor is more likely to experience social unrest and eventually collapse. In addition to his contributions to sociology, Ibn Khaldun was also a historian and a philosopher. He wrote extensively on the history of North Africa and Spain, and his "Muqaddimah" is considered one of the greatest works of historiography. He was also a philosopher who developed a theory of knowledge and epistemology that challenged the

dominant ideas of his time. Ibn Khaldun's ideas had a profound influence on later thinkers, including Max Weber, who is considered the father of modern sociology. Weber was greatly influenced by Ibn Khaldun's ideas about social change and the role of religion in society. Ibn Khaldun was a pioneering thinker whose ideas on social change, social cohesion, and social stratification continue to shape the field of sociology to this day.

Arnold Toynbee: “He (IbnKhaldun) has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever been created by any mind in any time and place.”

- Legal system:

Many European scholars have admitted that European legal system was mainly inspired by the Islamic laws, or "fekh".

H. G. Wells argues that Europe owes most of its administrative and commercial laws to Islam.

Edmund Burke argues that Muhammadan law is a comprehensive legal system that applies to all, from the highest authorities to the most humble citizens. It is intricately designed and often considered one of the wisest and most just legal systems in the world. This Islamic law is unparalleled, and it is regarded as a unique and enduring legal framework that has not been and will never be replicated in the future.

Gustave Le Bon argues in his book “La Civilisation des Arabes” that, upon returning to France from Egypt in 1801, French general Napoleon Bonaparte brought with him a jurisprudence book that explained the doctrine of Imam Malik ibn Anas, known as "Sharh al-Dardir ala matn Khalil." Maliki jurisprudence is considered one of the earliest Islamic jurisprudences to have reached Europe. This jurisprudence book served as a significant influence on the development of French law, particularly in matters related to

judgments, contracts, and obligations. Islamic jurisprudence, and Maliki jurisprudence in particular, played a pivotal role in shaping French legislation, including the Civil Code of Napoleon. As a result, the laws governing administration, trade, agriculture, individual relations, the citizen's relationship with the government, and international relations were influenced by this jurisprudential source. Over time, this influence is said to have extended to become a foundational aspect of modern Western European legal systems.

The incorporation of Islamic jurisprudence, particularly Maliki jurisprudence, into Europe did not start with the French law of 1805 but can be traced back to earlier historical events. Some historical sources suggest that King Alfonso IX of Castile created the first legal code in Europe before 1805. This code, published in three volumes with Latin commentary, drew from the legal practices of Muslim Andalusia dating back to the year 679 AH (corresponding to 1289 AD).

In addition, in 1250 AD, King Frederick II of Sicily and Emperor of Germany derived his laws from Islamic jurisprudence. This included aspects like taxes, military organization, customs duties, and state control over minerals and certain goods. These concepts had their origins in Islamic law from the ninth and tenth centuries and became models that influenced all of Europe.

Pope Sylvester II is credited with introducing Maliki jurisprudence to Europe. He had studied in Cordoba, where he developed a deep appreciation for the jurisprudence of Imam Malik ibn Anas. Upon his return to France, he brought this jurisprudence with him and worked to incorporate its principles into various aspects of European life, including contracts, sales, and civil affairs. Sylvester presented Maliki jurisprudence as a new form of Roman law, which led to its widespread adoption in Europe, becoming a customary practice and eventually influencing codified laws, including the French law of 1805.

- Urban planning:

In the European Dark Ages, while roads were not paved, and while used water flowed rivers in big cities like London and Paris, Andalusia had paved streets that are lighted with torches, and there were a sewage system. Over time, Europe learned urban planning from Andalusia. This is reported by English writer Joseph Martin McCabe.

This is taken from the documentary "Arabs in Spain":

“Andalus enjoyed miles of paved roads illuminated by street lights. It was clean and bright. Whereas there was no public lights in London. In Paris, Whoever stepped over his threshold on a rainy day, stepped into mud to his ankle.

Under Arab rule, Cordoba at its height was the most cultured city in Europe and the world ornament. Philosophers, astronomers, mathematicians, physicians, scientists, musicians and poets chose the city for their capital. Noble Christian families sent their sons there to be educated in the universities, while the rest of Europe still lived in superstition and ignorance.”

In the year of 1028; the King of England sent the following message to Caliph Hisham III (Muslim Ruler) requesting permission to allow a mission of the royal princesses to study at the University of Cordoba. The letter wrote:

“From the King of England, Sweden and Norway to The Caliph of the Muslim Kingdom of Spain, His Majesty Hisham III:

We heard of the great knowledge that inundated your educational institutions and industries in your prestigious country.

We wish for our children to copy your modalities so that it would be a good start of following your footsteps of science enlightenment in our countries that are besieged by darkness of ignorance in all of their four corners. We put my niece Princess Dobant in charge of a

mission of noble English girls to be honored to your crown in seeking your kind attention to learn under your great patronage and under the protection of your esteemed court for those are to be in charge of their education. With the young princess, we sent a small modest gift to your majesty hoping that you kindly accept it.

With respect and true affection,

Your obedient servant”

Caliph Hisham III replied:

“In the name of God, the Most Gracious the Most Merciful,

Grace be upon God,

May He bestow mercy upon his Prophet,

To the King of England, Sweden and Norway:

We read your request and we agreed after consultation with those concerned,

We wish to inform you that the expenditures of your mission will be at the expense of the Muslim treasury as a proof of our relationship with your Royal Self.

As to your gift, we over gladly accepted it.

In return, we are sending precious Andalusia handicrafts from the making of our people as a gift to you carrying with them the meaning of our attention and cordiality.

Salam, Caliph of God’s Messenger in the lands of Andalusia.”

By the way, the graduation cap was invented by the Muslim Arabs in Andalusia, and its square shape was made for the Qur’an, which is placed on top of the head, symbolizing the importance of knowledge, in implementation of the verse:

“We raise whom We will in rank; over every knowledgeable person is One who knows.“ (12, 76)

Gradually, this practice transformed into the familiar square cap we see in graduation ceremonies today.

Dr Krauss, you'd be surprised to know that the father and founder of algebra, Al Khawarizmi, invented algebra in his book “The Compendious Book on Calculation by Completion and Balancing” in order to explain Quranic verses about examples and applications of a wide range of problems in trade, surveying and legal inheritance to people. So it is thanks to Islam that algebra was invented.

* * *

This is a message to Steven Weinberg and Neil Degrasse Tyson, in respect and friendliness.

Steven Weinberg: "Alas, Islam turned against science in the twelfth century. The most influential figure was the philosopher Abu Hamid al-Ghazali, who argued in The Incoherence of the Philosophers against the very idea of laws of nature, on the ground that any such laws would put God’s hands in chains. According to al-Ghazali, a piece of cotton placed in a flame does not darken and smoulder because of the heat, but because God wants it to darken and smoulder. After al-Ghazali, there was no more science worth mentioning in Islamic countries."

Neil Degrasse Tyson: "… And in that interpretation (al-Ghazali's) it included the perspective that the manipulation of numbers is the work of the Devil. This cuts the kneecaps out of any mathematical advances that would unfold."

As Muslims, we hold the belief that Allah is Creator of the universe, and so He is the ultimate source behind the functioning of all things. Whether it is the burning of fire, the cutting of a knife, or the curative properties of medicine, we believe that it is Allah who

enables all things to work as they do. This goes in accordance with our faith. Nonetheless, we do not reject the scientific properties and mechanisms that underlie these phenomena. Our belief in Allah as the Creator of the universe is not a hindrance to our acceptance of science as a powerful tool for understanding the mechanics of the universe. Obviously, we acknowledge the scientific properties that govern the natural world, and we recognize the scientific mechanisms that enable things to work properly. Thus, attributing the functioning of things to divine power does not in any way diminish our respect for science and its ability to uncover the mysteries of the universe.

I will take the examples of the burning of fire, the cutting of the knife, and the curative properties of medicine:

Abraham (PBUH) called upon his people to worship only Allah and abandon the worship of idols. He used rational arguments to persuade them, even going so far as to destroy their idols to demonstrate that they held no power to harm or benefit. His people were unable to refute his arguments and, in retaliation, decided to burn him alive. They piled a large amount of wood and set it ablaze, and they threw Abraham (PBUH) in it. But Allah intervened and nullified the burning property of the fire, and made it cool and peaceful upon Abraham (PBUH).

Muslims sacrifice animals during Eid al-Adha, which symbolizes our willingness to give up something dear for the sake of Allah. This yearly event commemorates the story of Abraham (PBUH) sacrificing his son Ismail (PBUH). However, the significance of the story goes beyond just the act of sacrifice. It contains valuable educational lessons. For example, Ismail's clarity of vision and obedience to his father's request despite its difficulty demonstrate the importance of hearing and following the guidance of parents. Furthermore, the story teaches the value of patience, perseverance, and seeking the help of Allah during difficult times. It also emphasizes the importance of strong and respectful relationship between parents and children, as demonstrated through the successful dialogue between Abraham and Ismail. In addition, the

story highlights the impact of righteous deeds and leaving a positive legacy, and how God rewards those who obey Him. Ultimately, it shows the importance of disobeying the biggest enemy, Satan, and obeying the command of Allah in order to receive His blessings. When Abraham was prepared to carry out Allah's command, he found that the knife does not cut. Allah observed Abraham's willingness to submit to Him, and thus he passed the test. As a result, Allah commanded that the knife loses its property of cutting.

As Muslims, it is obvious that we recognize that medicine has the ability to cure diseases, but it is part of our faith to believe that it is ultimately Allah who has imbued the properties of healing within medicine. Therefore, it is our practice to recite the phrase "Bismillah" (In the name of Allah) before taking any medicine, food or drink too. Of course some will immediately argue that the medicine heals whether to say those words or not. It is true, yet as Muslims we believe that healing is an act of Allah that He puts in the medicine. Allah, The Most-Merciful Most-Compassionate, heals the believer and the non-believer as well.

Some bedouins asked: "O Messenger of Allah, shall we treat our illnesses?" He said: "Yes, O worshippers of Allah. Use remedies. For indeed Allah did not put a disease without a cure (or a remedy) for it, except for one disease." They said: "O Messenger of Allah, what is it?" He said: "Old age."

It has been claimed that Imam Al-Ghazali condemned mathematics as a Satanic and forbidden practice, leading to a decline in scientific and mathematical scholarship in the Islamic world. In one of his books, Imam Al-Ghazali explicitly praised disciplines such as mathematics and medicine, recognizing their association with worldly benefit. He wrote: "As for the praiseworthy disciplines such as medicine and mathematics, they are associated with worldly benefit. And that category is divided into those that become a communal obligation and those that are of great merit but are not an obligation..." He even went so far as to divide these disciplines into those that are a communal obligation and those that are of great merit but not an obligation. This indicates that he held a

positive view of these subjects and recognized their value to society. Moreover, Imam Al-Ghazali acknowledged the importance of having experts in mathematics within society. He wrote: "If there are no people who are experts in mathematics within society, it will be a hardship on society and certain aspects of society will suffer from it.” This further illustrates his support for mathematical and scientific education and practice.

Now, let us suppose, for the sake of argument, that AlGhazali condemned philosophy, mathematics and natural sciences. In doing so, he is supposed to have single-handedly halted the progress of Muslims in sciences and philosophy! This claim is not only completely erroneous but also outrageous. It suggests that progress came to a sudden halt due to a few words in AlGhazali’s writings, without any other influencing factors. It is implausible that a single individual, no matter how eloquent, authoritative, or influential, could have had such a massive impact on the entire Islamic world that it would cease all scientific progress. Furthermore, Imam Al-Ghazali was not universally revered among all Muslims of his time, and many opposed him. Averroes (Ibn Rushd) wrote a number of works in response to Al-Ghazali's writings, but the most famous one is his book called "The Incoherence of the Incoherence". He criticizes Al-Ghazali's understanding of philosophy and accuses him of misrepresenting the ideas of the philosophers. Therefore, it is irrational to blame the decline of scientific progress in Islam solely on the writings of Imam Al-Ghazali. It is unfair to blame one individual for the decline of scientific progress in Islam when there were undoubtedly numerous other factors involved. So, the claim that Imam Al-Ghazali caused the collapse of scientific progress in Islam is unfounded and irrational. We love Imam Al-Ghazali; he made valuable contributions to Islam. But no Muslim scholar is perfect, and the general rule is:

الكلّ يؤخذ منه ويردّ عليه إلّا الرّسول المعصوم صلّى الله عليه وسلّم

Contrary to the notion that Al-Ghazali's supposed condemnation of mathematics led to a decline in scientific scholarship in the Islamic world, there is no evidence to support this claim. In fact, scientific

inquiry and scholarship continued to thrive long after Al-Ghazali's time, and many prominent scholars in the Islamic world made significant contributions to various fields of science, mathematics, and philosophy, especially in Andalusia.

Dr Weinberg, Mr Tyson who loses sleep thinking about why Muslims do not contribute to science anymore, here are the real reasons behind the collapse of the Muslim scientific genius. The Reconquista and the Inquisition against Muslims dealt a severe blow to the creative potential of Muslims. The Inquisition Trials against Muslims during that time were particularly horrific and had a long-lasting impact on their thirst for knowledge and science. Museo de la Tortura is a horrific legacy of the Inquisition. Since the Reconquista and the Inquisition against Muslims, the Muslim scientific genius declined. Later, various political and socio-economic factors further suppressed the Muslim genius. Although there are still some examples of Muslim intellectual and scientific contributions, it is clear that the Muslim capacity for innovative thinking has been greatly diminished. So, historically, the spirit of Muslim creativity and thirst for knowledge has been annihilated starting with the Reconquista. And in modern times, the Muslim genius is oppressed due to political and socio-economic factors. Furthermore, numerous Muslim and Arab genius scientists in various fields were assassinated. And there is a joke among Arabs that says that it is risky to study well and become a prominent scholar because there is always the fear of being assassinated. And before we talk about why the Islamic contribution to science collapsed, let's take a moment and think deeply about the historical narrow-mindedness of Christian leaders who decided, after the Reconquista, to burn hundreds of thousands of books authored by Muslim scholars. Pierre Curie: “We have 30 books left behind from Muslim Andalusia, so that we could split the atom. If a half of the one million burned books could survive, we would already travel between galaxies in space.”

* * *

Pierre Francois Robert: "There is no doubt that Islam – which is a religion of science and knowledge - invites its adherents to acquire knowledge and act upon it. There is nothing surprising about that for the first verse of the Qur'an is the verse: 'Read in the name of your Lord who created (All that exists.)'"

Stanly Lane-Pool: "Mosques were -and some of them still are– the universities of Islam. They were swarmed with students who were completely filled with a desire for knowledge. They came to listen to the lectures of scholars on the sciences of religion, law, philosophy, medicine and sports. The scholars themselves came from all over the Arab speaking world, and they welcomed all students, whatever their nationalities were."

Stanly Lane-Pool: "Never, in the history of civilization, was there a movement more impressive than the sudden passion for culture that took place all over the Muslim world. Every Muslim, from the Muslim Caliph (Muslim ruler) to the workman, all seemed as if they had suddenly been hit by a longing for knowledge and a thirst for travel. That was the best thing, in all respects, that was introduced by Islam. Seekers of knowledge rushed to such centers as Baghdad, and then later to other centers that were the cradle of arts and sciences, similar to the modern trend of European scientists who swarmed universities seeking new knowledge, but it was even more magnificent than it."

The number of times the word (knowledge), with all its different derivatives, is mentioned in the Quran more than 700 times. And there are many other words that refer to knowledge, words such as: certainty, guidance, the mind, thought, consideration, wisdom, jurisprudence, evidence, proof, argument, sign and testimony.

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (3:190) In a hadith, the prophet (PBUH) urged all Muslims to think deeply about this verse whenever they read it and try to unlock its secrets.

Islam is known for being a religion that values science and knowledge. It is unique in the sense that it has elevated the status of scholars and scientists and encouraged its followers to seek knowledge and use reason. Islam urges people to study and contemplate on the world and its mysteries. It was revealed to bring knowledge and enlighten the world with the divine guidance. Ignorance should have no place in Islam. Islam emphasizes the importance of seeking knowledge and understanding the universe through scientific means to better understand the divine wisdom behind its creation.

Islam is not in conflict with science. It is completely compatible with it. Islam does not contradict any scientific facts; it accepts them with open arms. In fact, Islam encourages the use of human reasoning to understand the world and its phenomena. It acknowledges the importance of questioning and seeking knowledge: "So as for the orphan, do not oppress, And as for the one who asks, do not repress nor repulse (93:9-10)

Islam emphasizes the importance of critical thinking and inquiry, unlike Christianity which often imposes dogmatic concepts on its followers. In Islam, one is encouraged to question and seek knowledge before submitting to any belief, and to only accept it after being convinced rationally and logically.

Throughout European history, there was a significant conflict between science and Christianity. The church attempted to monopolize the understanding and interpretation of scientific phenomena based on the Bible. While the Bible was initially a revelation from God to his prophet Jesus (PBUH), it has been modified by humans, rendering it unreliable as a source of knowledge. When Christian authorities used biblical content to explain scientific phenomena, it inevitably led to errors and inaccuracies and caused a clash between the church and scientists who made accurate scientific discoveries. As Christianity became an obstacle to scientific progress, secularism emerged to separate church and state, ensuring that religion would not hinder life and scientific advancement. On the other hand, there is no inherent

conflict between religion and science in Islam. Islam is compatible with both science and life, as the Quran encourages rational thinking and urges the human mind to explore the world and the universe. The Quran does not oppose science or life but rather complements and supports them.

The Quran played a pivotal role in encouraging scientific thinking, creativity, and discovery in the Islamic world. In a sense, science can be seen as the fruit of Islam. The Quran is filled with verses that encourage Muslims to discover the laws and mechanics that govern the universe. It inspired Muslim scholars to embark on a journey of exploring the world and the universe, which ultimately led to numerous scientific accomplishments during the Islamic Golden Age. These scientific achievements were then conveyed to European scholars through the Crusades, Sicily, and Andalusia. They served as the basis for the Renaissance, the Enlightenment, and the Industrial Revolution.

Islam places great emphasis on the pursuit of knowledge and encourages the use of reason and rational thinking to acquire it. This enthusiastic pursuit of knowledge during the Islamic Golden Age laid the foundation for many scientific advances, including the development of empiricism as a scientific methodology. Without the contributions of Muslim scholars during this period, the history of science would not have been the same. The work of Islamic scholars during this period paved the way for future scientific discoveries, which had a profound impact on human civilization.

In conclusion, the Islamic Golden Scientific Age was a remarkable period of scientific achievement that was triggered by the Quran's encouragement of rational thinking for the pursuit of knowledge. The Islamic Golden Age was a pivotal epistemological moment in the history of science, which set the stage for the emergence of empiricism and led to many scientific discoveries and inventions that have had a profound impact on the world of today.

I once saw a very interesting question: “Humans are the most intelligent species, yet they are the most miserable. Why?”

I want to close this chapter by answering it. My answer is:

Human intelligence alone does not bring happiness.

Intelligence produces science. Religion produces morality.

Intelligence + religion = wisdom.

Science + morality = welfare.

Intelligence without religion produces cunning.

Science without morality produces ravaging.

Wisdom produces welfare and happiness.

Science without religion leads to technological progress but with feelings of purposelessness and emptiness. Only when science is combined with religion can we find purpose and happiness.

Where does philosophy stand in all of this? Philosophy produces religion. Religion is the ultimate outcome of philosophy.

Atheism cannot provide welfare to humanity, nor can Christianity. Atheism is not a reliable, authentic source for morality as I will prove in another chapter, and Christianity stands in opposition to scientific progress. Christianity is fundamentally opposed to science, not only in the times of Copernicus and Galileo, but also in the modern times with the famous incident of the Pope and Stephen Hawking. Hawking quoted the pope saying, "It's OK to study the universe and where it began. But we should not inquire into the beginning itself because that was the moment of creation and the work of God."

Islam is the most reliable, authentic source of morality, and it goes hand in hand with scientific progress.

Islam and morality

This chapter is meant as an answer to Sam Harris about morality, in respect and friendliness.

Plutarch: "If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, or that practiseth not worship, prayer, and the like, no one ever saw."

Eugene Wigner: "The concept of God is a wonderful one—it also helps us makes decisions in the right direction. We would be very different, I fear, if we did not have that concept."

Sir Neville Mott: "...we can and must ask God which way we ought to go, what we ought to do, how we ought to behave."

Carl Friedrich Gauss: "There are problems to whose solution I would attach an infinitely greater importance than to those of mathematics, for example touching ethics, or our relation to God, or concerning our destiny and our future; but their solution lies wholly beyond us and completely outside the province of science."

Sam Harris only scratches the surface when it comes to morality. Or maybe it is the exact opposite, he dives deep to discuss improbable or rare moral scenarios, and thus he steers away from discussing the basic moral principles and their impact on the human life. Either way, there is a lot more to this topic than what he covers. And, however we consider the matter, atheism could

never account for morality. Atheism could never be an authentic, reliable source for morality. The atheistic perspective of morality views it as "a science of good and evil". It is not a genuine model for morality.

Albert Einstein: "You are right in speaking of the moral foundations of science, but you cannot turn around and speak of the scientific foundations of morality."

"I do not believe that a moral philosophy can ever be founded on a scientific basis. The valuation of life and all its nobler expressions can only come out of the soul's yearning toward its own destiny. Every attempt to reduce ethics to scientific formulas must fail. Of that I am perfectly convinced."

Erwin Schrödinger: "The scientific world-picture vouchsafe a very complete understanding of all that happens—it makes it just a little too understandable. It allows you to imagine the total display as that of a mechanical clock-work, which for all that science knows could go on just the same as it does, without there being consciousness, will, endeavour, pain and delight and responsibility connected with it—though they actually are. And the reason for this disconcerting situation is just this, that, for the purpose of constructing the picture of the external world, we have used the greatly simplifying device of cutting our own personality out, removing it; hence it it gone, it has evaporated, it is ostensibly not needed."

Friedrich Nietzsche: "Modern science has as its object as little pain as possible, as long a life as possible - hence a sort of eternal blessedness, but of a very limited kind in comparison with the promises of religion."

Richard Feynman: "Scientific knowledge is an enabling power to do either good or bad — but it does not carry instructions on how to use it."

Science, as an efficient tool for empirical knowledge, is neutral and practical. However, it is not inherently governed by morality. It is

the responsibility of religion to guide science on the path of morality.

Atheists claim that society's moral system is probably rooted in our genes. Historically speaking, morality appeared on the individual and social levels thanks to religion. Contrary to the belief of atheists, morality did not emerge as a result of people coming together and living in a society. Historically, it was religion that played the first role in establishing moral values within communities. Religion has provided a solid foundation for moral values and ethical principles that have guided societies for centuries. To prove this wrong, an experiment atheists could conduct is upbringing a secluded community of people from the start based on atheistic thoughts and values, completely away from any religious moral values. It is easy to imagine what such community would bring about.

Without religion, the human nature is capable of committing horrifying atrocities. There are five experiments that show the dark side of human nature: The Zimbardo prison experiment, Milgram public authority experiment, Robbers cave experiment, Third Wave experiment, and Tajfel social groups experiment. Human nature can harbor a great deal of darkness, which is why the role of religion is crucial in restraining evil and promoting good. Allah built the capacity for good and evil within the human nature. One has to develop the good side and suppress the bad side. Religion serves to foster and enhance one's goodness, whereas the absence of religion can allow the negative qualities to dominate. “Consider the human self, And its enlightenment as to its wrong and its right, Truly he succeeds that purifies it, And he fails that corrupts it!” (91:7-10)

Islam places great importance on the concept of free will. All human beings are responsible for their own decisions and will be held accountable by Allah on the Day of Judgment. The idea of predestination is referred to as "Al-Qadar", which means that Allah has complete knowledge of everything that will happen, and nothing occurs except according to Allah's will. However, this does

not mean that human choices are predetermined; it simply means that Allah knows in advance what choices people will make. Muslims frequently use the term "insha'Allah" in everyday conversations, which expresses their belief in Al-Qadar, and means "if God wills it to be so."

The concept of God is the foundation for morality. It provides a clear and steadfast moral framework for individuals and society as a whole. The idea of servitude to Allah and the belief in Judgment Day establish a system of reward and punishment, which motivates individuals to act in a moral manner. The inevitability of Judgment Day imbues morality with significance, as it highlights the importance of free will and the freedom to choose between good and evil. Although individuals possess the freedom to act as they wish, they will be held accountable for their actions. Therefore, individuals are free to choose whether to abide by moral principles or not, but they will be rewarded for their virtuous deeds and punished for their immoral actions. It is akin to shopping in a supermarket, where you can choose any item you desire, but ultimately you must pay for everything you take. This awareness instills a sense of mindfulness in individuals and encourages them to act in a moral manner, as they understand that their actions have consequences in the afterlife. The belief in Judgment Day, where our actions will be judged after death, reinforces the idea that we will be held accountable for our deeds.

The concept of reward and punishment has a profound and undeniable impact on human behavior. The response to reward and punishment is inherent in human nature, as can be observed in childhood development. This innate understanding of reward and punishment is entirely compatible with the notion of Judgment Day. While the worship of Allah should originally be rooted in love and gratitude, it is also natural for individuals to base their actions on the promise of reward and the threat of punishment. The concept of accountability gives meaning to the notion of free will. While individuals have the freedom to choose their actions, they are also responsible for the consequences of their choices. Therefore,

genuine, responsible freedom is not absolute, but rather restricted by moral principles.

Yanni, the famous musician, says something very beautiful in relation to creativity and free will: “Creating is one of the most powerful, deliberate acts that a human being can do. It is one of the most important reasons to exist.”

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The morality of atheism is fundamentally based on pragmatism and profitability. It is based on reciprocation (anticipation of a payback), acquiring a good reputation and demonstrating superiority.

In Islam, we do not need reciprocation or payback, because the equation is different. I give and I do not expect something in return, because there is a third party that will reward my kindness: Allah. So, in a situation of giving, the atheistic equation involves two parties, whereas the Islamic equation involves three parties. By the way, millions of Muslims can testify and tell real stories of how their kindness is paid back tangibly by Allah in a way or another in their daily lives. And there are numerous verses and hadiths that emphasize the idea of the reward not only in the afterlife but also in this life.

In Islam, it is encouraged to do good deeds in an unobtrusive way. It is undesirable to use one's good deeds purposefully to acquire a good reputation. It is called "riyaa", which is a form of insincerity or hypocrisy. "(Saying), We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (76:9) There is no harm in having a good reputation, it just should come naturally, not as a result of relentless desire and effort. The Prophet (PBUH) was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)." (Muslim) In Islam, a good reputation is nice but not

necessary. And so, unlike atheism, Islam builds an intrinsic, unconditional motivation towards morality. I am being a good person because deep down I want to be a good person, not because I am seeking applause or spotlights, which is the case of atheism.

Islam does not endorse the demonstration of superiority. In fact, Islamic morality is built on three fundamental pillars: Truthfulness, trustworthiness and humility. Within the Islamic community, there is no partiality or preferential treatment. All members are expected to treat one another equally, regardless of social standing. Regardless of whether they are the imam, the wealthiest individual or the poorest person, they are all considered equal. Islamic doctrine prohibits discrimination on the basis of social status, race, ethnicity, skin color or nationality. This is perfectly portrayed in congregational prayers in the mosque or during the Islamic pilgrimage which is an awe-inspiring event where people from all walks of life come together. “It was asked, "O Messenger of Allah! Who is the most honorable amongst mankind?" He (PBUH) said, "The most honorable of them is one who is the most pious of them." (Bukhari and Muslim) The Prophet (PBUH) brought about a revolutionary change in the way humanity assesses a person's status.

Morality based on atheism is shallow and tenuous. Religious morality, on the other hand, is genuine and solid. Basic moral principles such as truthfulness, trustworthiness, humility, forgiveness, and selflessness, at the highest level, are moral principles that are intrinsic to religion, not atheism. There are deeply confusing moral dilemmas that atheism is unable to address or fully understand. Religion, on the other hand, can provide solutions to these dilemmas. These are concrete instances that atheism cannot fathom or understand:

A Muslim is capable of forgiveness, while an atheist is not. To illustrate this point, consider two individuals: an atheist and a Muslim. If a murderer kills a family member of both individuals, Islamic teachings would encourage the Muslim to forgive the murderer. There are several documented cases of forgiveness in the

Muslim community, including a Muslim father who forgave his son's killer. The question arises: Why would a Muslim practice forgiveness at such a high level? The answer is that forgiveness is greatly rewarded by Allah. A Muslim believes that their self-control, patience, forgiveness, and mercy will be greatly rewarded by Allah, the All-Merciful All-Compassionate. This is how a Muslim is capable of forgiving. “Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return" (2:155,156)

Now, consider this hypothetical scenario: After the Muslim forgives the murderer of their family member, the murderer experiences intense regret and decides to transform their life. They become a skilled doctor, saving countless lives, or a brilliant physicist contributing to the world's understanding of the universe. Alternatively, if the murderer was wealthy, they could become a philanthropist, alleviating famine, disease, and illiteracy. This demonstrates the power of forgiveness. Forgiveness, at this high level, is something beyond the grasp of atheist understanding.

This is a true story. A Muslim had borrowed money from someone in Poland without any official documentation, but he passed away before he could repay the debt. His brother, who lived in another country, learned of the debt and decided to travel to Poland to pay it. The creditor was stunned as there was no official proof of the debt. The Muslim brother said: "My religion commands me to pay the debt so that I can have peace of mind and my deceased brother can rest in peace." In Islam, debt is a really big deal. If a Muslim passes away while owing a debt, their family members are urged to repay the debt in order for the deceased to be able to rest in peace. Islam places a great emphasis on upholding the rights of individuals.

Trade provides ample opportunities for deceit and cunning, making it an excellent criterion to test one’s morality. Islam spread to many countries through the moral conduct of its merchants, who

exemplified a high level of morality and ethics in their business dealings. This morality was instilled in them by the strict teachings of Islam. People were moved by the ethical conduct of those Muslim merchants and embraced Islam willingly and wholeheartedly. This is a true modern story of a Muslim selling his car. There is a defect in the car's engine that the buyer cannot notice. The Muslim told the buyer that there is a defect in the engine, and it will cost him some thousands of dollars to fix it, and so they subtracted the sum from the car price.

Now, is atheism capable of providing a solid moral basis that would prevent people from using underhanded tactics to increase their profits?

Religious individuals are capable of upholding a set of ethical principles regardless of their circumstances, whether they are living in prosperity or adversity, due to their unshakable trust in God's wisdom. In contrast, atheists may be susceptible to psychological disturbances caused by life's challenges, which could compromise their values and principles, leading them to act without compassion or mercy, and ultimately lose their sense of morality and their conscience. The story of Prophet Yusuf or Joseph (PBUH), as recounted in the Quran, is an exemplary illustration of upholding moral principles in any circumstances. The chapter of Yusuf is one of the most captivating and inspiring chapters of the Quran. It is a tale marked by tragedy and adversity, but also by triumphs and achievements. Prophet Yusuf overcomes hardships and obstacles through his unwavering commitment to morality. Furthermore, the story is narrated in a truly remarkable and captivating way that even literary giants like Najib Mahfoudh, Shakespeare, Moliere, Dostoevsky, or Dante could not match. I urge everyone to read and enjoy the story of Yusuf in the Quran.

* * *

Dostoevsky: "If there is no God, everything is permitted."

John Locke: "Lastly, those are not at all to be tolerated who deny the being of a God. Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist."

Historian Jeffrey Burton Russell: "Atheist rulers such as Lenin, Hitler, Stalin, Mao Zedong and Pol Pot tortured, starved and murdered more people in the twentieth century than all the combined religious regimes of the world during the previous nineteen centuries".

The absence of belief in God inevitably leads to a lack of sense of security and tranquility. The belief in accountability to a higher power serves as a guiding force for individuals to act with compassion, empathy, and respect, even when it may not serve their immediate interests. Without a belief in accountability, individuals are more likely to act solely based on their own self-interest, potentially leading to a breakdown of moral values and societal norms.

Religious morality holds a stronger sway over human behavior compared to secular law. Divine teachings are absolute, faultless, and timeless, while human laws are relative, short-sighted, and, in certain instances, biased. Divine teachings are inherently superior and more beneficial to human beings than secular laws. Conversely, a moral framework based on atheistic principles and grounded in the authority of secular law is deemed to be of lower quality and effectiveness than one derived from religious teachings. From a practical standpoint, it is the law that serves as an authority that imposes morality on atheists and restrains them from committing immoral actions. And so, it is not a sense of morality but fear of law that prevents the atheist from becoming a beast who commits all kinds of immoral deeds. So, in a sense, the atheist is kind of a coward, like Jordan Peterson mentions in a debate. As Peterson puts it, the atheist does not act morally but cowardly. It means that the atheist is essentially not moral but too coward to transgress the law. In contrast, a deeply religious individual does not require the law to abide by morality since they have an inherent law within them, which is their conscience.

Religion is instrumental in fostering conscience, whereas atheism lacks the ability to nurture conscience. Religion plays a crucial role in establishing conscience, which helps make ethical decisions regarding the use of atomic energy for example. Without conscience, atomic energy is a dangerous weapon that leads to the deaths of millions of people.

C.S. Lewis: "You cannot make men good by law: and without good men you cannot have a good society. That is why we must go on to think of the second thing: of morality inside the individual."

* * *

Bertrand Russell: "That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the débris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

Atheism is void of morality. A true atheist is in conflict with morality. A "moral atheist" should be, theoretically speaking, either schizophrenic or opportunistic. Morality is useless for a genuine atheist because it goes against their worldview which is fundamentally built on nihilism, cynicism and absurdism. It is impossible to derive a moral code from these ideas. Instead, they provide a foundation for a society where the strong dominate the

weak, resulting in a ruthless and chaotic world, more akin to a jungle than a peaceful coexistence of human beings.

While it is certainly possible to find moral atheists, thousands of them, it is impossible to base a moral code on atheism. Atheists could possess moral values and show moral conduct, due to their upbringing and education, but atheism as a notion does not inherently contain a moral code and is fundamentally immoral. This is because atheism is grounded in the belief that this current life is the only chance for an individual to experience existence. As a result, an atheist's sense of morality may be more susceptible to being challenged or disrupted by various life challenges. On the other hand, it is also possible to encounter religious individuals who are immoral, despite their faith. But the overwhelming majority of truly religious people are genuinely moral.

Atheists tend to have a morality that is subjective and dependent on circumstances, whereas religious individuals tend to have an absolute and unconditional sense of morality. This contrast is evident in the fact that adverse life circumstances, such as poverty or illness, can significantly impact an atheist's moral code, whereas a truly religious person's morality remains unaffected. Prophet Muhammad (PBUH) says: "How wonderful is the case of a believer! There is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him". (Muslim)

In Islam, we believe that every individual is born with an inherent sense of morality known as "fitrah".Islam offers a comprehensive style of life that encompasses an unconditional moral system. In Islam, morality goes beyond just an individual's actions, it also encompasses their intentions. Islam strives to strengthen and fortify the moral conscience of every human being, instilling them with the highest of virtues and noble character traits. Muslims are encouraged to develop several virtues, including gratitude during times of prosperity, patience during times of hardship, and the courage to stand up for the truth, even when it is inconvenient or goes against one's own interests. Islam considers anything that promotes the well-being of both individuals and society to be morally good, while anything that causes harm is considered morally bad. In Islam, morality extends to all facets of a Muslim's life, ranging from everyday interactions to international affairs, in peace and war. Its reach is universal.

Within the human nature lies an intrinsic inclination towards justice and an inherent repulsion towards injustice. Just as thirst serves as an indicator for the presence of water, the yearning for justice serves as a pointer to the existence of justice, if not in this world then in another one. The atrocities committed by Mao Zedong, Hitler, Pol Pot, and Stalin resulted in the deaths of countless innocent people. It is difficult to accept that these brutal leaders will simply fade away without facing any consequences for their heinous crimes. The innate sense of justice within us demands that those who have committed such atrocities be held accountable. Even if these individuals died without being punished in life, they will ultimately face judgment for their actions on the Day of Judgment.

- Response to Richard Dawkins’ Indoctrination of Islam:

In his article "Children see the world as ‘designed’!" David Catchpoole writes:

Children infer from their own observations that there must be a Creator. For example, researchers at Oxford University have earlier reported finding children who, when questioned, express their understanding that there is a Creator, without having had any such instruction from parents or teachers. As Dr Olivera Petrovich, who lectures in Experimental Psychology at Oxford, explained in an interview with Science and Spirit:

“I tested both the Japanese and British children on the same tasks, showing them very accurate, detailed photographs of selected natural and man-made objects and then asking them questions about the causal origins of the various natural objects at both the scientific level (e.g. how did this particular dog become a dog?) and at the metaphysical level (e.g. how did the first ever dog come into being?). With the Japanese children, it was important to establish whether they even distinguished the two levels of explanation because, as a culture, Japan discourages speculation into the metaphysical, simply because it's something we can never know, so we shouldn't attempt it. But the Japanese children did speculate, quite willingly, and in the same way as British children. On forced choice questions, consisting of three possible explanations of primary origin, they would predominantly go for the word 'God', instead of either an agnostic response (e.g., 'nobody knows') or an incorrect response (e.g., 'by people'). This is absolutely extraordinary when you think that Japanese religion — Shinto — doesn't include creation as an aspect of God's activity at all. So where do these children get the idea that creation is in God's hands? It's an example of a natural inference that they form on the basis of their own experience. My Japanese research assistants kept telling me, 'We Japanese don't think about God as creator — it's just not part of Japanese philosophy.' So it was wonderful when these children said, 'Kamisama! God! God made it!' That was probably the most significant finding." Today, nearly a decade since Petrovich's study, there is now a "preponderance of scientific evidence" affirming that "children believe in God even when religious teachings are withheld from them".

Dr Justin Barrett of the University of Oxford's Centre for Anthropology and Mind says that children have "a predisposition to see the natural world as designed and purposeful and that some kind of intelligent being is behind that purpose."

Another Oxford study says: It is natural to believe in God. Human beings have natural tendencies to believe in God and life after death, according to a three-year international research project directed by two academics at the University of Oxford. The 1.9 million pounds project involved 57 researchers who conducted over 40 separate studies in 20 countries representing a diverse range of cultures. The studies (both analytical and empirical) conclude that

humans are predisposed to believe in God and an afterlife, and that both theology and atheism are reasoned responses to what is a basic impulse of the human mind, a university release said.

In his article "Are kids born with an innate belief in God?", Brandon Ambrosino writes:

“What if children didn't have to be taught to believe in God? What if they were born with that ready-made belief somewhere embedded in their minds?

That's the thesis of a 2012 book by psychologist Justin L. Barrett called Born Believers. Barrett, currently a researcher at Fuller Theological Seminary, has spent his career researching children and religious belief. After observing that children tend to believe that the world has order and purpose, he came to the conclusion that kids are born with a tendency toward thinking that there is some sort of supernatural agent behind this order. Or, as he put it to me over the phone, "children have a number of natural dispositions to religious beliefs of various sorts." And while he believes that these dispositions can "certainly be overridden by certain kinds of cultural and educational environments," he thinks the research shows that a child's cognitive "playing field is tilted toward religious beliefs."

Now, let me point out that referring to a child as Muslim is not an act of indoctrination. As the child matures, they will develop the ability to differentiate between what is true and what is not, and they will possess the autonomy to make their own decision and choose whether to stick to Islam or leave it in total freedom. Therefore, teaching Islam to children is not intended as a form of indoctrination. Instead, it is a response to the inherent inclination towards religion that exists within the human psyche. Another primary objective of imparting Islamic teachings to children is to raise them in accordance with Islamic virtues and instill in them the basic moral values and ethical principles such as humility, honesty and trust-worthiness.

- The Islamic Sharia:

In its essence, Islamic Sharia does not contradict universal human principles and laws. It should be clear that Islamic Sharia calls upon Muslims to respect the laws of the country in which they reside. For instance, in the time of the Prophet (PBUH), when Muslims in Mecca were facing harm, he suggested that they migrate to Abyssinia, a Christian country. The Prophet himself praised the Christian ruler of Abyssinia and described him as a just king. The Muslims who migrated to Abyssinia lived in peace with the Christians, they abided by the land's laws, and they were also able to practice their faith peacefully without any conflicts with the Christian community. Therefore, it is evident that Islam promotes fairness and tolerance, not hatred or extremism.

The Islamic Sharia Law has five fundamental objectives, namely safeguarding the practice of religion, preserving life, protecting mental health, upholding the sanctity of family, and ensuring the security of personal and communal wealth.

Allah has granted extensive permissions and imposed only a few prohibitions. Let’s take two examples of prohibition: alcohol and pork. Alcohol has various negative impacts on the human body, including being a neurotoxin, potentially causing cancer, impairing judgment and memory, inducing depression, and leading to liver and heart problems. Additionally, it can accelerate the aging process. As for pigs, they are considered unclean animals that are not fit for human consumption due to their eating habits. Pigs serve as waste eliminators on farms, often eating anything they come across, including insects, their own feces, and the carcasses of sick animals. Moreover, pigs are known to carry a range of viruses and parasites in their bodies and meat.

- Benefits of Salat (prayer):

Practicing Salat (prayer) brings numerous benefits on both individual and social levels. On an individual level, Salat enhances

blood circulation, decreases the risk of chronic diseases, reduces stress levels, improves physical health, increases lifespan, and promotes positivity, happiness, and inner peace. It also protects individuals from depression and anxiety and helps in personal development. On a social level, congregational prayers strengthen communal bonds as individuals greet each other with “salam” after every Salat. Praying together in a peaceful setting eliminates negative emotions such as enmity and hatred, replacing them with feelings of mercy and empathy towards one another. Salat eradicates selfishness and arrogance and promotes modesty and humility.

- Benefits of fasting:

The benefits of fasting are spiritual, moral, psychological, physical, social and medical:

Fasting above all is an act of obedience, love and submission to Allah. It is an act of atonement for one’s sins and infractions. Fasting trains the believer in sincerity. Unlike other acts of worship it is entirely based on self- restraint. Others can never know for sure whether the person is fasting or pretending to do so. Fasting teaches other virtues. It does not exclusively mean refraining from food and drink. Essentially it means refraining from all vice and evil. Fasting is a form of “jihad” as it teaches self-discipline and enhances one’s ability to master their appetites and desires rather than being enslaved by them. Fasting enhances the feelings of inner peace, contentment and optimism. Fasting teaches patience and perseverance and enhances the feeling of moral accomplishment. It teaches gratitude as it leads to appreciate things we usually take for granted. It breaks the normal routine of life. Not only can this be refreshing, it also teaches the person to adapt to varying conditions, difficulties and circumstances in their life. Fasting promotes the spirit of human equality as all able Muslims, male and female, rich and poor, from all ethnic and national backgrounds go through the same experience of deprivation with no special privileges or favour

for any groups or class. Fasting promotes the spirit of charity and sympathy towards the poor and the needy. Ramadan is known as the month of charity and generosity. Fasting promotes Islamic sociability. Muslims are urged to invite others to break the fast with them at sunset and to gather for Qur'anic study, prayer and visitations. This provides a better chance for socialization in a brotherly and spiritual atmosphere. Fasting promotes the spirit of unity and belonging. Millions of Muslim all over the world fast during the same month following the same rules and observances. Fasting medical benefits include helping eliminate harmful fatty substances from the blood, curing certain types of intestinal and stomach ailments, and renewing body tissues. It also boosts self-control and discipline for overweight and smoking people, making it an excellent starting point to kick bad habits. Essentially, fasting is an annual "physical overhaul" of the body that offers numerous spiritual and health benefits. Last but not least, fasting is a great manifestation of the free will of the human being. “Chosing not to” as opposed to “chosing to”. Chosing not to is much more powerful as a sign of free will than chosing to.

- Benefits of zakat:

Charity is a fundamental teaching of Islam. Zakat is a powerful tool to help re-circulate wealth to those most vulnerable, many of whom are experiencing poverty at no fault of their own. Benefits of Zakat on the individual and social levels include: Giving back to community, ensuring that the poor are given what they need to survive and thrive, refraining from attachment to material wealth, boosting community sustainability, restoring human dignity, helping bridge the gap between the rich and the poor, eliminating social conflicts and hatred and establishing social security and love, reducing poverty, preventing the poor from resorting to unlawful or illegal means to earn a living, promoting selflessness and giving.

- Benefits of Hajj (pilgrimage):

Hajj is a great pillar of Islam. Allah The Almighty has made it obligatory on the Muslims who are able to find a way to do it. Benefits of Hajj include: Being a spiritual and historical travel experience, learning patience, self-restraint and endurance, strengthening the unity and achieving compassion and love among them despite the differences in language, race, color and nationality. All Muslims gather in one place, supplicate only one God, and circumambulate only one House. This contributes to uniting their goals and purposes, and then the Muslims become like one person.

- Islam and Christianiy:

Let's compare Christianity and Islam in terms of their attitudes toward human life. Christianity appears to be opposed to some aspects of life, such as imposing clerical celibacy on priests, which goes against biological needs and may have contributed to the issue of pedophilia in Christian history. In contrast, Islam allows imams to have families and live similar lifestyles to other Muslims. In Christianity, believers cannot have a direct relationship with God and must go through intermediaries such as priests, which can feel awkward and unnatural. In contrast, Muslims believe that Allah is always close to them and they can communicate with Him without any intermediary. Christianity has also been associated with the sale of indulgences, where church leaders act as if they are gods, deciding who can enter heaven through the sale of indulgences. In contrast, in Islam, going to heaven is a personal matter and requires personal effort to earn as many "hassanat" or good deeds as possible to be allowed into Heaven.

- Slavery:

The issue of slavery in Islam is often raised by atheists, but it is important to understand the context in which Islam appeared. Slavery was prevalent in the society at that time, and a sudden abolition would have caused economic collapse and disrupted people's interests. Instead, Islam worked on gradually abolishing slavery through teachings that encouraged freeing slaves in various ways. Over time, the number of slaves decreased until slavery was ultimately abolished. Prophet Muhammad (PBUH) emphasized the importance of freeing slaves in numerous teachings and hadiths. This was an effective way to gradually abolish slavery without causing a sudden collapse of the socio-economic system.

- The woman in Islam:

The Occident strives to achieve gender equality, while Islam proposes a more robust and harmonious approach that acknowledges the biological and psychological differences between men and women, and places them in their respective natural roles. While the Occident approach emphasizes equality, viewing men and women as equals (man = woman), the Islamic approach emphasizes complementarity, recognizing the unique strengths and contributions of both genders (man + woman) in creating a harmonious society. The Islamic equation is more powerful and more harmonious.

The purpose of wearing hijab is not to promote subordination or servitude, but rather to uphold the concept of "hayaa" in women. "Hayaa" is an Arabic term that encompasses both “decency and timidity”, “modesty and shyness”, a word that does not have an exact equivalent in English language. The fundamental objective of hijab is to safeguard a woman's dignity within a moral society that values common sense. Hijab shields women from being objectified or exploited as a commodity for commercial purposes by preventing the public display of their bodies. It is known that what is forbidden is more alluring, and in the case of hijab, covering a

woman's body actually increases its value and appeal for marriage. By the way, it goes against the principles of Islam to enforce the wearing of hijab on a woman, but it is a violation of her basic human rights to coerce her into taking it off.

Islam honors women greatly. It honors women as mothers who must be respected, obeyed and treated with kindness. Islam forbids disobeying one’s mother or making her angry, even by saying a mild word of disrespect. The duty to take care of the mother grows greater as the mother grows older and weaker. One of the rights which Islam gives to the mother is that her son should spend on her if she needs support, so long as he is able and can afford it. Hence, for many centuries it was unheard of among the people of Islam for a mother to be left in an old-people’s home or for a son to kick her out of the house, or for her sons to refuse to spend on her, or for her to need to work in order to eat and drink if her sons were present.

Islam urges the husband to treat his wife in a good and kind manner, and says that the wife has rights over the husband like his rights over her, except that he has a degree over her, because of his responsibility of spending and taking care of the family’s affairs. Islam states that the best of the Muslim men is the one who treats his wife in the best manner, and the man is forbidden to take his wife’s money without her consent.

And Islam honors women as daughters, and encourages us to raise them well and educate them. Islam states that raising daughters will bring a great reward. For example, the Prophet (PBUH) said: “Whoever takes care of two girls until they reach adulthood, he and I will come like this on the Day of Resurrection,” and he held his fingers together. (Muslim)

Nowadays all of this seems evident, but back in the days of the Prophet (PBUH), he did bring about a revolution in the mindset of the man in regard to his relationship with the woman.

A final thought, the Holy Quran encompasses all of the fundamental human rights that are mentioned in the Universal

Declaration of Human Rights, which was adopted by the United Nations General Assembly. Moreover, the Quran includes additional fundamental rights that were not explicitly mentioned in the UN Declaration.

Islam and violence

This chapter is an answer to Sam Harris and Ayaan Hirsi Ali, in respect and friendliness

In Islam, the concept of tolerance is highly emphasized and is reflected in the relationship between Muslims and non-Muslims. Islam respects people of different faiths and cultures and shows open-mindedness towards them. Muslims are encouraged to be tolerant towards those who hold different beliefs and to coexist peacefully with them. This is because Islam values diversity and recognizes that people have different backgrounds, cultures and beliefs. Therefore, Muslims are always supposed to show tolerance, understanding and empathy towards those who come from different backgrounds.

Cultural coexistence is also a significant aspect of Islamic teachings. Muslims are encouraged to learn about different cultures and to appreciate the diversity that exists in the world. The Quran promotes the idea of cultural exchange and encourages Muslims to interact with people of different cultures in a positive way. In addition, Muslims are taught to respect the customs and traditions of other cultures.

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).” (49:13)

* * *

It is forbidden in Islam to kill or harm any person based on their religion or their culture. Every person is completely free to choose their religion and their mindset. Every person is completely free to believe in any religion, or to choose atheism. Religious extremist groups that claim to belong to Islam are merely a bunch of psychopaths. So obviously the barbaric acts of violence are committed by mere psychopaths whatever the ideology they claim to adhere to. And so, Islam has nothing to do with psychopaths who claim to be Muslims. They are either religious extremist groups who understand Islam wrong, or they have ideological agendas they want to achieve by committing violent acts, or simply some militia is recruited and paid to do acts of violence in the name of Islam so that to make it look a religion of terror. In fact, haters of Islam may commit acts of terrorism and attribute them to Islamists in order to increase Islam-phobia.

Some say Quran is not a peaceful book, and Islam is a religion of violence. First of all, we have to distinguish between the notions "Qital" and "Jihad". Qital is the actual fact of fighting in a war, whereas Jihad refers to a much broader meaning. In Islam, "Jihad" means the notion of declaring war, and it also means other notions: Self-control against the forbidden desires, searching for a job, working hard to provide for one's family, and life endeavors in general.

Now, the right way to read about Jihad or Qital in Quran is not to pick one or two verses, take them out of context and present them as appealing to violence. The right way to do it is to assemble all the verses about Jihad and Qital, put them together, analyze them and come out with a conclusion. And this is applicable for other complex notions as well, like the notion of "hidaya" or guidance. If we want to understand "hidaya" thoroughly in the Quran, we take all the verses that talk about "hidaya", put them together, analyze them and come out with a conclusion.

So, if we assemble all the verses about Jihad and Qital, we notice that there are two key verses that lead all the other verses. The two verses are:

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.” (60:8)

“And fight in God's cause against those who wage war against you, but do not commit aggression, for, verily, God does not love aggressors.” (2:190)

If we put all the verses of Jihad and Qital together in a paragraph, these two verses will lead the paragraph and act as the topic sentence. These two verses set the most essential rule. The rest of verses are details that provide explanation of various circumstances.

* * *

Islam recognizes and upholds the rights of individuals, including the freedom to choose and practice any religion or belief system, including atheism. Historically, Islam did not compel individuals to abandon their beliefs, and it permitted the practice of other religious rituals without imposition of restrictions. Muslims never interfered in the religious affairs of any country they conquered and they never compelled anyone to convert to Islam. A notable example of Islam's tolerance towards other religions is demonstrated by the actions of Amr ibn Al-As during the Islamic conquest of Egypt. Despite his military victory, Amr ibn Al-As allowed the Christian population in Egypt to continue practicing their religion and did not demolish their churches. This is a clear indication of Islam's emphasis on respecting the rights and beliefs of non-Muslims, even in times of war and conquest. In Islam, every individual is entitled to the freedom of belief, thought and expression, as long as it is exercised with politeness and mutual respect towards others.

Islam is a religion that promotes peace and advocates for harmonious relationships between Muslims and non-Muslims. Islam calls upon Muslims to naturally coexist with others in a

peaceful manner, unless aggression is directed towards them or their lands.

The Quran states that there is no compulsion in religion, and that everyone is free to choose their own faith. The duty of a Muslim is to convey the message of Islam to others in a peaceful and respectful manner, and it is up to the individual to accept or reject it. This is in line with the concept of free will, which is central to Islamic belief. The use of force or coercion to impose Islam on others goes against the principles of Islam and is not permissible.

In history, the Prophet (PBUH) and Muslims dedicated themselves to convey the message of Islam to people in a peaceful way, allowing people to discover and learn about Islam and choose whether to embrace it or not, without any pressure. They never forced anyone. The Prophet (PBUH) and Muslims only used force when some tried to stop them from telling people about Islam. Muslims implemented warfare to fight those who did not allow the message of Islam to reach people, not those who did not want to convert to Islam. Spreading Islam was and should always be carried out through peaceful means and by inviting people to it rather than imposing it on them. Historically, Muslims engaged in military conflict with the Persians and Romans due to their aggressive actions against Muslims. In modern times, with the advancement of technology and communication, it is easy and accessible to spread the message of Islam through various means like books, blogs, and social media. Therefore, modern warfare in Islam is limited to self-defense purposes, such as in the case of Palestine.

A true Muslim inherently abhors violence and loves peace. Their life is dedicated to the worship of Allah and contributing to the betterment of the world by practicing moral values. The Quran recognizes two fundamental purposes of a Muslim in this life: Worshipping Allah and cultivating and developing the Earth (‘imarat al-ard).

By the way, it is claimed that Muslims are brutal because they sacrifice animals to commemorate the religious ceremony of Aid

Adhha. I say that killing animals for food has been a human practice since the dawn of time. So there is nothing brutal in killing animals for food. Besides, science proves that the Islamic way of killing animals is the most merciful way and the best way to provide healthy meat. On the other hand, I always considered chopping down trees to celebrate Christmas weird and sad. Trees are vital to the health of our planet, especially now during the harsh times of global warming. I always regarded chopping down trees as an awkward way of celebrating. I know there is a tendency to go with artificial trees, but I am talking about the principle of the matter. So, instead of criticizing an ordinary practice that has been going on forever and has no negative impact on the environment whatsoever, you should probably exercise self-critique and acknowledge the environmental repercussions of the awkward way you celebrate your religious ceremonies.

* * *

Religion is often cited by atheists as a tool for committing acts of violence, but science has also been implicated in violence. In fact, science is more frequently associated with violent activities. The possession of immense amounts of weaponry by some of the world's most powerful countries is a cause for concern. The disasters at Chernobyl and Fukushima serve as reminders of the catastrophic consequences of human error when dealing with advanced scientific technology. The thought of a potential accidental triggering and explosion of Russia's arsenal of nuclear weapons is enough to keep one awake at night!

Atheists often attempt to portray religion, particularly Islam, as the source of all evil. They accuse Muslims of terrorism. Muslims did not establish the Inquisition in the Middle Ages. It was not Muslims but Christian Christopher Columbus who annihilated an entire civilization of innocent Native Americans. It was Christians who caused the extermination of the innocent Australian Aborigines. It was not Muslims who caused the First and Second World Wars

which wiped out millions of human lives and caused massive damages to the environment.

In Islam, the act of declaring war is justified only as an act of self-defense. In addition, Islamic war ethics historically emphasize the importance of protecting vulnerable people such as the elderly, children, and women, and prohibit killing or harming them in any way. The principles of Islamic war ethics also prohibit the killing of peaceful individuals who are engaged in worship or other non-combatant activities. Moreover, Islamic war ethics prohibit treachery, corruption, and environmental damage, and forbid the mutilation of the dead.

* * *

The Prophet (PBUH), upon his migration to Medina, established a set of rules to govern the relationships between Muslims and Jews. A document, known as "The Document," outlined the internal relations between Muslims and their interactions with Jews who agreed upon it willingly. Some refer to this document as a "pact between the Prophet and the Jews of Medina". Despite the Prophet granting Jews security and safety under the Islamic state, they displayed traits of treachery and betrayal. This led to battles between the Prophet and the three Jewish tribes in Medina, as they betrayed the principles of citizenship outlined in the Document. Banu Qainuqa' were expelled from Medina due to their aggression towards a Muslim woman who was purchasing from a Jewish jeweler. They demanded that she reveals her face, but she refused. The jeweler intentionally tied the edge of her dress to her back, causing her dress to drop off. A Muslim man witnessed this incident and killed the Jewish jeweler, and Jews killed the Muslim. This incident led to the Prophet fighting the tribe. Banu al-Nadir were expelled because Quraysh wrote to them, inciting them to fight the Prophet. The Jews agreed and attempted to betray the Prophet and assassinate him. Consequently, the Prophet decided to evacuate them from their homes.

Later, Banu Qurayza joined forces with those who declared war on the Muslims in the "Battle of the parties", leaving the Muslims exposed and threatened with annihilation. This act is considered to be high treason in modern times. There are some who compare the incident involving the Prophet and Bani Qurayza to the Holocaust, but such a comparison is unfounded. The Holocaust was a heinous crime of genocide, whereas the Prophet was punishing the Jews of Bani Qurayza for committing high treason during a time of war against Quraysh.

It is important to note that Islam has no problem whatsoever with Jews, as evidenced by the fact that after Prophet Muhammad defeated the Jews in Khaibar, he allowed them to remain in the area and continue cultivating their palm trees.

On the other hand, the genocides committed by Christians against Native Americans and Aboriginal Australians are comparable to the Holocaust in terms of brutality if not more horrific. These acts wiped out entire civilizations. Islam has always promoted tolerance and respect towards other religions and cultures. If Islam had settled in North America and Australia, it would have done it so peacefully and respectfully, allowing the preservation and flourishing of the cultures and traditions of the Native Americans and Aboriginals while introducing them peacefully to Islam.

* * *

Islam did not gain its followers through the use of military force. Muslims are only allowed to use force in self-defense when responding to aggression. The Quran does not advocate for the spread of Islam by military force. The Prophet's duty was to convey the message of Islam to all people, and they were free to accept it or not, but some individuals prevented him from conveying his message. The use of force was only employed as a last resort to combat those who opposed the conveying of the Islamic message. Islam is meant to be shared and introduced to others, not forced upon them. While historical Muslim military leaders did lead

armies to spread Islam, they gave their opponents the choice between accepting Islam, paying tribute, or engaging in battle. Tribute is a small sum of money that is demanded from men who are able to fight in exchange for protection.

The Quran appeals to reason over emotion and does not seek blind, dogmatic belief based on enthusiasm. It invites individuals to use their intellect to make a decision about accepting or rejecting Islam, and they are free to make their own choice. The teachings of Islam firmly reject the idea of forcing someone to convert to Islam. This is emphasized in several verses of the Quran. “Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. » (2:256)

Throughout history, many of the present-day Muslim countries were not conquered by Muslim armies. Instead, the influence of Muslim merchants who were neither scholars nor preachers played a significant role in the spread of Islam. Those merchants showed sincerity, warmth, good manners, and a strong moral code that was admired by people. Consequently, individuals and groups were attracted to Islam and chose to embrace it willingly. This was the case for countries such as Malaysia, Indonesia, the Philippines, and others. Muslim merchants were renowned in history for their honesty, trustworthiness, and good manners. Additionally, Muslim merchants were known for their aversion to deception and monopolization. Prior to selling any commodity, they would show its defects to the buyer so that they were aware of the product's condition and could make an informed decision on whether or not to purchase it. This played a significant role in the spread of Islam in areas where Muslim merchants settled.

While a sword can conquer a land, it cannot conquer a heart. Winning over someone's heart requires persuasion on a rational level and touching the soul on an emotional level. In fact, the presence of a sword hanging over someone's neck hinders their

ability to accept the ideas of the sword's owner, as people are inclined to resent those who oppress and humiliate them.

There are two notable books written by prominent Western scholars that explain the peacefulness of Islam: “The Preaching of Islam” by Thomas Walker Arnold, and “Muhammad, Prophet of Peace Amid the Clash of Empires” by Juan Cole.

The Preaching of Islam by Thomas Walker Arnold focuses on the spread of Islam in its early years. Arnold provides a comprehensive analysis of the early Islamic preaching and missionary activity, highlighting the peaceful and tolerant nature of the religion. He also discusses the political and social context in which Islam spread and how it managed to gain followers through persuasion and example rather than coercion. The book provides a historical perspective on the peacefulness of Islam and the role of its early preachers and missionaries in spreading the religion.

Juan Cole's Muhammad, Prophet of Peace Amid the Clash of Empires focuses on the life of Prophet Muhammad and his message of peace. Cole argues that the Prophet's message was one of peace and coexistence, and that he sought to avoid violence whenever possible. He also analyzes the political and social context in which Islam emerged, and how it challenged the dominant powers of the time. Overall, the book provides a detailed and nuanced view of the peaceful aspects of Islam and its message of social justice.

This is taken from the article: “Islam spread by the message of love and not by the sword”:

“It is a common misconception with some non-Muslims that Islam would not have millions of adherents all over the world, if it had not been spread by the use of force.
The following points will make it clear, that far from being spread by the sword, it was the inherent force of truth, reason and logic that was responsible for the rapid spread of Islam. Islam has always given respect and freedom of religion to all faiths. Freedom of religion is ordained in the Quran itself: "There shall be no compulsion in [acceptance of] the religion. The right course has

become clear from the wrong." (Quran 2:256) The noted historian De Lacy O'Leary wrote: "History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."

The famous historian, Thomas Carlyle, in his book Heroes and Hero worship, refers to this misconception about the spread of Islam: "The sword indeed, but where will you get your sword? Every new opinion, at its starting is precisely in a minority of one; in one man's head alone. There it dwells as yet. One man alone of the whole world believes it, there is one man against all men. That he takes a sword and tries to propagate with that will do little for him. You must get your sword! On the whole, a thing will propagate itself as it can."

If Islam was spread by the sword, it was the sword of intellect and convincing arguments. It is this sword that conquers the hearts and minds of people. "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." (Quran 16:125) The facts speak for themselves: Indonesia is the country that has the largest number of Muslims in the world, and the majority of people in Malaysia are Muslims. But, no Muslim army ever went to Indonesia or Malaysia. It is an established historical fact that Indonesia entered Islam not due to war, but because of its moral message. Despite the disappearance of Islamic government from many regions once ruled by it, their original inhabitants have remained Muslims. Moreover, they carried the message of truth, inviting others to it as well, and in so doing endured harm, affliction and oppression. The same can be said for those in the regions of Syria and Jordan, Egypt, Iraq, North Africa, Asia, the Balkans and in Spain. This shows that the effect of Islam on the population was one of moral conviction, in contrast to occupation by western colonialists, finally compelled to leave lands whose peoples held only memories of affliction, sorrow, subjugation and oppression. Muslims ruled Spain (Andalusia) for about 800 years. During this period the Christians and Jews enjoyed freedom

to practice their respective religions, and this is a documented historical fact.

Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and Jewish populations. Muslims ruled India for about a thousand years, and therefore had the power to force each and every non-Muslim of India to convert to Islam, but they did not, and thus more than 80% of the Indian population remains non-Muslim. Similarly, Islam spread rapidly on the East Coast of Africa. And likewise no Muslim army was ever dispatched to the East Coast of Africa.

An article in Reader's Digest 'Almanac', yearbook 1986, gives the statistics of the increase of the percentage of the major religions of the world in half a century from 1934 to 1984. This article also appeared in The Plain Truth magazine. At the top was Islam, which increased by 235%, while Christianity had increased by 47%. During this fifty-year period, there was no "Islamic conquest" yet Islam spread at an extraordinary rate.
Today the fastest growing religion in America and Europe is Islam. The Muslims in these lands are a minority. The only sword they have in their possession is the sword of truth. It is this sword that is converting thousands to Islam.

Islamic law protects the privileged status of minorities, and that is why non-Muslim places of worship have flourished all over the Islamic world. Islamic law also allows non-Muslim minorities to set up their own courts, which implement family laws drawn up by the minorities themselves. The life and property of all citizens in an Islamic state are considered sacred whether they are Muslims or not.

In his book The World's Religions, Huston Smith discusses how the prophet Muhammad granted freedom of religion to the Jews and Christians under Muslim rule: The Prophet had a document drawn up in which he stipulated that Jews and Christians "shall be

protected from all insults and harm; they shall have an equal right with our own people to our assistance and good offices," and further, "they shall practice their religion as freely as the Muslims."

Smith points out that Muslims regard that document as the first charter of freedom of conscience in human history and the authoritative model for those of every subsequent Muslim state.”

This is the story of How Samarkand was conquered, taken from an article By Fatma Dawood:

Samarkand is located in North Asia. People of Samarkand used to worship idols they made of jewelry, and there were a lot of small temples in the center of Samarkand.

In that era, Muslims were ruled by a Caliph Omar Ibn Abd Al Aziz, who was an exemplary ruler because of his good manners, piety and fear of God. He had many of the attributes of his grandfather, the second caliph Al-Farooq ‘Umar ibn Al-Khattab, the symbol of Justice throughout human history.

Omar Ibn Abd Al Aziz's kingdom extended from China to the Atlantic Ocean.

The Islamic army was under the command of Qutaybah ibn Muslim. The Muslim army quickly attacked the city, and they reached the center of Samarkand without resistance. The monks had fled to the great temple in the mountains. People of Samarkand didn't go out of their home for fear of the Muslims, but for Muslims, the situation was stable.

Slowly the people of Samarkand began to come out of their homes to fetch water and food. They started sending their young children to perform these tasks and the Muslims didn't trouble them. Instead, the Muslim helped them to fetch the food and water. This situation began to spread feelings of trust and tranquility in the hearts of the people of Samarkand. As a result, people returned to

their shops, farms and properties after some time. They found them intact - same as they had left, nothing more or less. The normal life returned between Muslims and people of Samarkand.

The news reached the runway monks in the mountain temple. They said that Muslims must have a fair ruler. They sent one of their men to go to the ruler of the Muslims and tell him what happened.

A young man went out. When he arrived at Damascus, he was full of fear. He saw a large palace. He told himself that this is the palace of their leader, but he saw people enter and exit without being stopped by a guard or soldier. He encouraged himself to enter this palace. It turned out to be the "Umayyad Mosque."

He stood up after the prayer and asked a Muslim about the palace of the ruler: "Where is your leader?" That Muslim told him he was the man who led the prayer. Didn't you see him? He said: no. The Muslim told him: "Did you pray with us?" He said: "What is prayer?" The Muslim said: It is worshipping the Almighty Allah alone and becoming obedient to Him without any partner. The Muslim asked him: "Are you not a Muslim?" He said: no. The Muslim smiled and asked him: "What is your religion?" He said: "the religion of the priests of Samarkand". The Muslim asked: "What is their religion?" He said: "They worship idols." The Muslim told him: We are Muslims. We worship God only.

He described the caliph's home to him. The man went to that place and found an old clay house and an old man who was mending the wall. His clothes were full of mud. He went back to the mosque and told that Muslim that he was making fun of him. “I asked you about your leader’s place and you sent me to a poor man mending his wall,” he said.

The young Muslim came with the stranger to that house and told him, "this is the Caliph who is mending his wall." The stranger said, "don't make fun of me.” The Muslim swore by Allah and said, "This is our leader".

He dared and moved forward to ‘Umar ibn Abdul Aziz and said: You are the Caliph of the Muslims? The Caliph Omar answered, "Yes, and what's your business?" The young man replied, "I have a complaint about Qutaybah ibn Muslim."

The young man completed his story: Samarkand priests sent me and they told me that it's your tradition that when you conquer any country, you make them choose one from three things: invite them to Islam, ask them to pay tribute and in the event of their refusal of both choices you declare war, and you give them a three-day term to think about it. The Caliph said: Yes, this is our custom, and every country has the right to choose among the three. The young man said, "Is it in your custom to start the assault by surprise?" The Caliph said: "It is not our custom to do so and Allah Almighty has ordered us not to do so, and our Prophet forbade us from being unjust." The young man said, "Qutaybah ibn Muslim did not do what you say and his army attacked us by surprise."

It was not the Caliph's habit to listen to only one side. He decided to write to the Muslim governor of Samarkand. He wrote a few lines, and ordered the young man to take it to the governor of Samarkand who will remove the injustice if it really did take place there.

The young man returned from Damascus to Samarkand wondering about what a small letter can do in front of the swords of Qutaybah ibn Muslim! When he arrived at Samarkand, he gave the paper to the priests who told him in return: take it to the Muslim governor. The young man went to the governor and gave him the letter. The governor was surprised noticing the Caliph's seal on the letter. He read: "To the governor of Samarkand, peace and mercy of God be upon you. Appoint a judge between the priests of Samarkand and Qutaybah ibn Muslim."

The Governor appointed a judge quickly. The judge ordered Qutaibah and the priests to come to the trial.

The priest stood up and said: Qutaybah ibn Muslim conquered our country without warning us, nor did he give us the options of

invitation to Islam, payment of tribute or war. Instead, he attacked us by surprise. The judge turned to the commander Qutaybah ibn Muslim and asked him, "what do you say about this complaint." Qutaiba said: "War is a trick. This country is a great obstacle to us, and it is full of riches." The judge said: "Qutaybah! Did you announce to them the invitation to Islam, paying tribute or war?" Qutaybah replied, "no, I did not." The judge said: "Qutaybah, you confessed and by this the court's duty ends. Qutaybah, Allah is in support of this nation only for practicing moral ethics, including honesty and justice. We were out of our homes for jihad for Allah's sake. We didn't go out to conquer lands and occupy countries unjustly. I command that the Muslim army gets out of this country and gives it back to its people and announce to them the three choices according to our tradition. If they choose war then we will fight. Muslims will get out of Samarkand just as they entered and deliver the city to its people, and that is the application of the law of Almighty Allah and the Sunnah of our Prophet Muhammad peace be upon him".

After this, Muslims started to leave the city. The priests did not believe what they were seeing. The people of Samarkand kept watching Muslims until they all went out of their city.

One of the priests said, "what they did proves that their religion is a religion of justice and preservation of people's rights. I witness that there is no god but Allah and that Muhammad is His Messenger." Now all the priests pronounced Shahada and converted to Islam.

An unbelievable yet real, ever-lasting historical example of Islam's warfare is how Samarkand was conquered.

Islam does what it does best, conquer people's minds, hearts and souls with no need of weaponry.

* * *

When Muslims conquer a land, it flourishes forever. When Christians or atheists conquer lands, they suck its riches and destroy it completely forever.

The Andalusian Muslims ruled over Spain for 8 centuries. During this time, they made significant contributions to the growth and prosperity of Spain, transforming the region into a center of culture, learning, commerce and agriculture. Their contributions have been recognized by historians and scholars, who have praised the Andalusian Muslims for their achievements in various fields. One of the most significant ways in which the Andalusian Muslims contributed to the growth of Spain was through their advancements in science and technology. They were responsible for introducing new ideas and techniques in fields such as mathematics, astronomy, medicine, and agriculture. Muslim scholars made significant contributions to the development of algebra and trigonometry, which were later used by European mathematicians. They also made significant advances in astronomy, developing new methods of measuring the positions of the stars and planets. In the field of medicine, Muslim physicians were renowned for their knowledge and expertise. They introduced new treatments and surgical techniques, and their medical texts were widely studied in Europe for centuries. The Andalusian Muslims also introduced new methods of irrigation and farming, which helped to increase agricultural productivity and improve the economy. Another way in which the Andalusian Muslims contributed to the growth of Spain was through their patronage of the arts and literature. They were responsible for the development of a unique and vibrant culture. Muslim rulers patronized poets, artists, and musicians, who created works that are still admired today. They also commissioned the construction of magnificent palaces, mosques, and other architectural marvels that are still standing today. The Andalusian Muslims were also responsible for creating a tolerant and diverse society that was open to people of different cultures and religions. They allowed Christians and Jews to practice their religions freely. This spirit of tolerance and openness helped to create a vibrant and dynamic society that attracted scholars, merchants, and travelers from all over the world. So, the

Andalusian Muslims made significant contributions to the growth and prosperity of Spain during their rule. Their advancements in science and technology, patronage of the arts and literature, and creation of a tolerant and diverse society helped to transform Spain into a center of culture, learning, and commerce. Their achievements continue to be celebrated today, and their legacy is a testament to the enduring power of human innovation and creativity.

On the other hand, the colonization of Africa by European powers had a profound impact on the continent's economic development. Beginning in the late 19th century and lasting until the mid-20th century, European powers such as Britain, France, and Belgium established colonies in Africa with the aim of exploiting the continent's natural resources, labor, and markets. While colonialism brought about some economic development and infrastructure to Africa, it also left a legacy of poverty, underdevelopment, and economic dependency that has continued to affect many African countries to this day. One of the key ways in which colonialism affected Africa's economic development was through the exploitation of natural resources. European powers established extractive industries such as mining, agriculture, and forestry, with the aim of exporting raw materials to their home countries. This led to the depletion of natural resources and the neglect of other economic sectors such as manufacturing and services, which could have generated more sustainable and diversified economic growth. Another way in which colonialism affected Africa's economic development was through the imposition of trade and monetary policies that favored the interests of the colonizers. European powers established trade monopolies and tariffs that made it difficult for African producers to access international markets and get fair prices for their goods. They also imposed a monetary system that was based on their own currencies, which led to a devaluation of African currencies and made it difficult for African countries to finance their own development. Furthermore, colonialism affected Africa's economic development by disrupting social and political structures that were necessary for economic growth. European powers imposed political systems that

were often based on ethnic divisions and authoritarianism, which led to instability and conflict that hindered economic development. They also disrupted traditional forms of social and economic organization, such as communal land ownership and subsistence agriculture, which had been sustainable for centuries but were replaced by cash crop agriculture and land privatization that led to land degradation and rural poverty. After the end of colonialism in Africa, many African countries faced significant economic challenges including debt, inflation, and low levels of investment. The legacy of colonialism, including the dependence on natural resources and the imposition of trade and monetary policies, made it difficult for African countries to achieve sustainable and diversified economic growth. Furthermore, the continued influence of former colonial powers and the global economic system has led to a perpetuation of unequal economic relations between Africa and the rest of the world. In conclusion, the colonization of Africa by European powers had a profound impact on the continent's economic development. The exploitation of natural resources, the imposition of trade and monetary policies, and the disruption of social and political structures all contributed to the collapse of many African countries' economies.

The colonization of North America by European powers had a devastating impact on the Native American civilization. European colonizers brought with them diseases to which Native Americans had no immunity, resulting in epidemics that killed millions of indigenous people. Additionally, European settlers claimed land and resources that were traditionally owned and used by Native Americans, often through violent means. Native American populations were forcibly relocated to reservations, and their cultural practices and languages were suppressed. The imposition of European values, laws, and institutions resulted in the destruction of Native American civilizations and ways of life. Similarly, the colonization of Australia by the British Empire had catastrophic consequences for the Aboriginal Australians. The British claimed land without regard for the Indigenous peoples who already inhabited it, resulting in violent conflicts and dispossession of ancestral lands. The arrival of European diseases also led to

devastating population declines, with estimates suggesting that the Aboriginal population decreased by as much as 90% within a century of British colonization. Aboriginal Australians were forcibly removed from their traditional lands and placed in government-controlled missions and reserves, where they were subjected to forced assimilation policies that sought to eradicate their cultures and traditions. Today, the effects of colonization are still felt by both Native American and Aboriginal Australian communities, who continue to grapple with the legacy of dispossession, marginalization, and cultural erasure.

* * *

- Apostasy:

Muslim scholars have been discussing the topic of apostasy since the 8th century, and since then, some have taken a stand against it. Moreover, prominent contemporary Muslim scholars oppose apostasy and back their position up with religious, historical and rational arguments.

Islam considers freedom to be a fundamental and important value. The religion recognizes the autonomy of both men and women, allowing them to freely choose their beliefs and convictions. Islam is an all-encompassing faith that resonates with individuals from all walks of life, irrespective of their level of education or social status. It offers an inviting and compelling path that aligns with human nature, appealing to the poor and the rich, the layperson and the scholar alike. As a result, Islam respects an individual's right to decide whether to embrace its teachings or not.

The statement that apostasy in Islam requires execution is untrue. It was once considered a form of treason and punishable by execution during the early stages of Islam when Islam was a growing-up nucleus. And even then, there were instances in the time of the Prophet (PBUH) where individuals committed apostasy and were not executed. Today, Islam has spread its message widely, made it clear to humanity and has seen many people embrace it regularly every year, making it insignificant if a few individuals choose to leave it. As a result, those who choose to leave Islam are completely free to do so without fear of punishment. The beauty of Islam continues to attract numerous followers, making the number of those who leave it negligible. The departure of one or even ten individuals from Islam does not diminish the faith, especially when compared to the hundreds or thousands who embrace it annually.

- Homosexuality:

It is essential to explore the implications of the issue and gain a comprehensive understanding of it. Homosexuality is considered a physiological and psychological dysfunction. This description is not religious; it is a neutral biological interpretation of human behavior. Acknowledging that homosexuality is a dysfunction enables us to comprehend the opposition expressed towards it by Islam and other religions. Homosexuality is deemed a sin as it goes against the normal behavior of human beings and can have severe health repercussions, not only on an individual level but on society as a whole. In short, Islam views homosexuality as a physiological and psychological anomaly, leading to its classification as a sin.

As a matter of fact, in Islam, there is no shame for a man to love another man. On the contrary, it is most welcome. It just should happen within the psychological and physiological norms; it should not transgress them. The prophet (PBUH) said: "When a man loves his brother, he should tell him that he loves him." (Tirmidhi) According to this Hadith, Muslims should express their love for their brothers by informing them. Numerous Hadiths encourage mutual love among Muslims for the sake of Allah.

The prophet (PBUH) said: "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who grew up worshipping Allah, a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two men who love each

other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears." (Bukhari)

The Quran and scientific facts

Lord Kelvin: "When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind: it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of science, whatever the matter may be." Often quoted as 'If you cannot measure it, then it is not science.'

Maurice Bucaille: "The Holy Qur'an contains clear verses on natural sciences, as indicated by Professor Yousef Marwa in his book Natural sciences in the Quran. It amounted exactly to (774) verses, detailed as follows: mathematics (61), physics (264), atoms (5), chemistry (29), relativity (62), astronomy (100), climatology (20), aquaculture (14), space science (11), zoology (12), agronomy (21), biology (36), geography(73), anthropology (10), geology (20), cosmology and the history of cosmic events (36)."

The concept of Allah transcends scientific explanation, and religious beliefs often involve the supernatural, which cannot be measured by empirical means. This can create a challenge in reconciling Islam with scientists who only accept observable, quantifiable data. However, Islam offers a solution by providing a book, the Quran, that contains numerous scientific facts. When examined through a scientific lens, the Quran is filled with remarkable scientific discoveries that can captivate any scientist's curiosity for knowledge. As a matter of fact, it was the Quran that urged Muslim scholars during the Golden Age to pursue scientific discoveries and ultimately establish empiricism.

It is well-established that Prophet Muhammad (PBUH) was illiterate and could neither read nor write. Hence, he could not have authored the Quran. The Quran contains accurate references to scientific phenomena, such as the Big Bang, that were unknown during the Prophet's time and the centuries that followed. This rules out the possibility of the Quran being authored by the Prophet or Muslims who lived with him or after him since they too were not aware of these scientific facts. The Quran was revealed to Prophet Muhammad (PBUH) by Allah and has been preserved without any modifications. The scientific accuracies found in the Quran are a testament to its divine origin. “We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (the Quran) is the truth” (41:53)

Maurice Bucaille conducted an interesting research on the scientific references found in the Quran. He concluded that they were 100% accurate. He studied several Quranic verses that refer to scientific phenomena, including embryonic development, the formation of the universe, and the water cycle, and found that they were in line with modern scientific understanding. However, the scientific references in the Bible and Torah are erroneous. These texts were originally revelations by Allah to his prophets, but they have been modified by humans over time, leading to inconsistencies and contradictions. These inaccuracies have been refuted by scientific evidence. Unlike the Quran, which has been preserved in its original form, the Bible and Torah have undergone multiple translations and revisions, leading to differences in interpretation and understanding. Therefore, while the Quran's scientific references have been verified as accurate, the same cannot be said for the Bible and Torah, which have been subject to human modification and interpretation over time.

“We have, without doubt, sent down the Message (the Quran); and We will assuredly guard it (from corruption).” (15:9)

It is possible to prove the divine origin of the Quran without necessarily tracing it back to the time of Prophet Muhammad (PBUH). While authentic historical evidence can be used to prove

it, let's assume it's impossible. An alternative approach is to examine several major scientific discoveries made by humanity that were mentioned in the Quran, and go back several years before they were discovered, say 1890. If we find identical copies of the Quran mentioning those scientific discoveries before they were discovered, it would be proof of its divine origin. It's impossible for someone to have predicted those scientific discoveries before they actually happened.

* * *

This was taken from the article "13 SCIENTIFIC FACTS IN THE HOLY QURAN" BY ZIN EDDINE DADACH:

"We will show them Our signs in the universe and in their own selves, until it becomes manifest to them that this (the Quran) is the truth" (Quran; 41:53).

Allah exhorts Muslims to observe and study the universe in order to find some of His signs. As a matter of fact, Quran invites Muslims to seek scientific knowledge. The importance of seeking knowledge is repeatedly emphasized in Quran.

The Quran, which was revealed fourteen centuries ago, mentioned scientific facts only recently discovered. These are just some of the many scientific facts found in the Quran:

- Water

In Surah Al-Anbya, it was revealed: "We made every living thing from water, will they not believe?" (Quran, 21:30) and it was only after the discovery of the microscope that it was discovered that all living things consist mostly of water. And in the deserts of Arabia, the last thing a man could guess is that all of life ultimately came from water.

- Universe: The Big Bang

In Surah Al-Anbya, Allah (SWT) also states: “Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them” (Quran, 21:30). In 1929, American astronomer Edwin Hubble proposed the Hubble’s Law according to which all entities in space are moving away from the Earth at speeds proportional to their distance. Soon after this, he discovered that galaxies are moving away from each other as well which means that the universe is expanding overall.

This laid the basis for the Big Bang theory which states that around 12-15 billion years ago the universe came into existence from one single extremely hot and dense point, due to an explosion of this point the universe came into being. The universe, since then, has been expanding from this single point. In 1965, radio astronomers Arno Penzias and Robert Wilson won the Noble Prize for the discovery that confirmed the Big Bang theory. When looking at the verse cited above, while acknowledging Allah Knows best, it remains astounding that the Quran had already revealed that “the heavens and the earth were a joined entity, and We separated them”.

- Universe: The Big Crunch

Again, in Surah Al-Anbya, Allah (SWT) says: “The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it” (Quran, 21:104). This fits in with the theory of Big Crunch which talks about how the universe will be pulled back into the black holes and again form a tiny mass.

Indeed, the Big Crunch is one of the scenarios predicted by scientists in which the Universe may end. Just like many others, it is based on Einstein’s Theory of General Relativity. That is, if the Big Bang describes how the Universe most possibly began, the Big Crunch describes how it will end as a consequence of that beginning, just as the Quran has so beautifully described above.

- Embryology

In Surah Al-Mu'minun, Allah (SWT) says "We created man from an extract of clay. Then We made him as a drop in a place of settlement, firmly fixed. Then We made the drop into an alaqah (leech, suspended thing, and blood clot), then We made the alaqah into a mudghah (chewed substance)…" (Quran 23:12-14).

Science has only proved this with the help of the latest technology. It is Professor Emeritus Keith L. Moore who is one of the world's most well-known scientists in the fields of anatomy and embryology, who said that "It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later".

- The Sky's Protection

In Surah Al-Anbya, Allah (SWT) says: "And We made the sky a protected ceiling, but they, from its signs, are turning away" (Quran 21:32). It is a scientific fact that the sky, with all of its gasses, protects the earth and life that is present on it from the harmful rays of the sun. If there was no protective layer, life on earth would cease to exist as the temperature on earth would be freezing at -270.556°C, the same as the temperature in space.

- Iron within Meteorites

In Surah Al-Hadid it is written that: "We sent down Iron with its great inherent strength and its many benefits for humankind" (Quran 57:25). According to M. E. Walrath, iron is not natural to the earth. Scientists state that billions of years ago, the earth was struck by meteorites. It was within these meteorites that iron was present and due to explosion on earth, we now have iron available to us [7]. The Quran, as stated above, has already enlightened us of this fact by stating "We sent down iron with its great inherent strength…".

- The Meeting of the Seas

In Surah Ar-Rahman, it states “He released the two seas, meeting [side by side], Between them is a barrier [so] neither of them transgresses” (Quran, 55:19-20). Science has discovered that in places where two different seas meet, there is a barrier that divides them which helps both the seas maintain their own temperature, salinity, as well as density.

- Stars and planets Moving in Orbit

In Surah Al-Anbya, it states “And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming” (Quran, 21:33). Although it was only a widespread belief in the 20th century amongst the astronomers, today it is a well-established fact that the Sun, the Moon, and all the other bodies in the Universe are moving in an orbit and constantly moving due to tge force of gravity, not stationary as commonly thought before.

- Mountains as Stakes

In Surah An-Naba, Allah (SWT) states: “Have We not made the earth a resting place? And the mountains as stakes?” (Quran, 78:6-7). In a book by geophysicist Frank Press called ‘Earth’ (1986), he explains how the mountains are like stakes and are buried deep within the earth’s surface [10]. Mt. Everest which has a height of approximately 9 km above sea level has a root deeper than 125 km – thus only reinforcing the Quranic revelation of the importance and strength of mountains on our earth.

- Expansion of the Universe

In Surah Adh-Dhariyat, Allah (SWT) says “And the heaven We constructed with strength, and indeed, We are [its] expander” (Quran, 51:47). According to the prominent physicist Stephen Hawking in his book ‘A Brief History of Time’, “The discovery that the universe is expanding was one of the great intellectual revolutions of the 20th century”, although centuries before the

Quran had already revealed to us that in regards to the universe, “We are its expander”.

- Internal Waves in the Oceans

In Surah An-Nur, Allah (SWT) has revealed: “Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light – for him there is no light” (Quran, 24:40).

Incredibly, oceanographers have stated that unlike the belief that waves only occur on the surface, there are waves that take place internally in the oceans, below the surface of the water. Invisible to the human eye, these can only be detected through special equipment.

- Frontal Lobe

In Surah Al-Alaq, in the story of a man named Abu Jahl who was a cruel oppressive tribal leader in the times of the Prophet Mohammad (peace and blessings of Allah be upon him), Allah revealed a verse to warn him. Therein Allah (SWT) says: “No indeed! if he does not stop, We will seize him by the forehead, his lying, sinful forehead” (Quran, 96:15-16).

According to a book titled ‘Essentials of Anatomy and Physiology,’ it is clearly stated that the forehead or frontal area of the brain is responsible for motivation and the foresight to plan and initiate movements. All this takes place in the prefrontal area of the brain. The part of the brain that is responsible for movement and planning is said to be seized if he does not stop. Other studies have proved that it is this prefrontal region that is responsible for the function of lying.

Another study at the University of Pennsylvania in which volunteers were questioned during a computerized interrogation showed that the volunteers who were lying had increased activity in

their prefrontal and premotor cortices. Subhanallah, there is a deeper meaning behind why the Quran stated: “We will seize him by the forehead”.

- Locations of the stars:

When you look at a star, you are looking at the light that came from the star. Because stars are so far away, it takes years for their light to reach us. Therefore, when you look at a star, you are actually seeing what it looked like years ago. It is entirely possible that some of the stars you see tonight do not actually exist anymore.

In surah Al-Waqi’ah: “Nay, I swear by the locations of the stars. It is indeed a great oath, if you but knew.” (56: 75,76)

This is an article about how the Muslim woman is the cleanest woman on earth. The article is published anonymously:

"A woman who is divorced by her husband has to wait (at least) 3 monthly periods and a woman whose husband died has to wait (at least) 4 months and 10 days before they can marry again.

If she turns out to be pregnant, then her waiting period lasts until the birth of the child. This has surprised the modern science after discovering of (imprint man water).

The liquid imprint of a man contains 62 proteins and it differs from one man to another, just like our fingerprints.

It's like a personal code for each man and a woman's body carries the computer where the code can be put.

If a woman marries another man immediately after the divorce, or allows other codes to enter her, it's like viruses entering the computer.

This will cause imbalance and it'll bring dangerous infectious diseases.

It has been proven scientifically, during the first menstrual period after divorce, the woman removes 32% to 35%. Second period 67% to 72% and third period 99.9% of the man's imprint.

The womb is cleansed from the previous imprint after 3 menstrual periods and it'll be ready to receive new imprint without injury or harm.

Therefore the practice of prostitution, or sleeping with more than one man causes dangerous diseases as a result of the mixing of sperm fluids in the womb.

The waiting period of a widow needs more time to remove this code. Because grief makes the imprint settle inside the womb in a very strong way.

That's why Allah said {four months and ten days}. This period is for the man's water imprint to vanish completely inside the womb of a widow.

This fact made an embryologist to carry out investigation into the neighborhood of African Muslims in America. He found out that all women carry their husbands imprint only.

Investigation in another neighborhood of non Muslimwomen, shows that they possess multiple men's imprints, from two to three.

From that they discovered that Islam is the only religion that guarantees women's immunity and holding of society.

Therefore Muslim women are the cleanest on earth."

Prophet Muhammad (PBUH)

George Bernard Shaw: "I have always held the religion of Muhammad (PBUH) in high estimation because of its wonderful vitality. It is the only religion, which appears to me to possess that assimilation capacity to the changing phase of existence, which can make itself appeal in every age. I have studied him (Muhammad PBUH), the wonderful man, and in my opinion, far from being an anti-Christ, he must be called the savior of humanity."

"I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesized about the faith in Muhammad (PBUH) that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe today."

Nobel Prize winner Scottish philosopher Thomas Carlyle:

"A poor shepherd people, roaming unnoticed in its deserts since the creation of the world, a Hero-prophet was sent down to them with a words they could believe, see, the unnoticed became came world-notable, the small has grown world-great; within one century afterwards Arabia is at Granada on this hand, at Delhi, on that; -glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world."

"It is a great shame for anyone to listen to the accusation that Islam is a lie and that Muhammad was a fabricator and a deceiver. We saw that he remained steadfast upon his principles, with firm determination; kind and generous, compassionate, pious, virtuous, with real manhood, hardworking and sincere. Besides all these qualities, he was lenient with others, tolerant, kind, cheerful and praiseworthy and perhaps he would joke and tease his companions.

He was just, truthful, smart, pure, magnanimous and present-minded; his face radiant as if he had lights within him to illuminate the darkest of nights; he was a great man by nature who was not educated in a school nor nurtured by a teacher as he was not in need of any of this."

“One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wilderness; has to grow up so, alone with Nature and his own Thoughts."

The following is taken from the article “15 Things About The Character of Prophet Muhammad (PBUH)”:

If there is any personality that has ever lived on Earth who was complete in every regard, that personality would undeniably be the personality of Muhammad (PBUH). Muslims follow Him because of Him being their Prophet, but even those who do not follow Islam hold Him at a high pedestal when it comes to human character. The key factor that brings reverence and respect to Prophet Muhammad (PBUH) in both the Islamic and the non-Islamic circles is His character. He said in one of His hadiths: “God has sent me to perfect good manners and to do good deeds.” (Bukhari)

The lines below discuss some major character traits of Prophet (PBUH):

- Credibility: Prophet Muhammad (PBUH) was most and foremost known as Sadiq (truthful) and Ameen (trustworthy). It was his reputation before and after the revelation of Islam.

- Modesty: The Messenger of God (PBUH) was the most humble person. He was so humble that if a stranger were to enter the mosque and approach the Prophet's sitting place while he was sitting with his Companions, one would not recognize Him. Anas bin Malik said: "Once, while we were sitting with the Messenger of God (PBUH) in the Masjid, a man on his camel approached. After he tied it with a rope, he asked: 'Who amongst you is Muhammad?' The Messenger of God (PBUH) was sitting on the ground while he was leaning, with his Companions. We directed the Bedouin, saying: 'This white man leaning on the ground.'" (Bukhari)

- Mannerism and pleasantness: There is a misconception that Prophet (PBUH) would be someone who would always be harsh and strict on the people He interacted with. It is a wrong perception because Prophet (PBUH) was the most pleasant person to deal with. He was always smiling. He would greet everyone with a smile and always spoke to people with gentleness. His companion said about Him: "I have never seen a man who smiled as much as the Messenger of Allah." (Tirmidhi)

- General Appearance: In His general appearance , Prophet Muhammad (PBUH) was modest, pure, simple, gentle and yet handsome and elegant. His general appearance is detailed by one of His companions in the following way: "The Prophet (PBUH) was a person of average height. His shoulder were wide. His hair reached his earlobes. Once I saw Him adorned in a red garment; I never saw anything more beautiful than Him." (Bukhari)

- Humor: People think that being a religious leader of Islam, Prophet (PBUH) had nothing to do with humor, rather He was all strictness and stringency. This perception is wrong, as Prophet (PBUH) was the one with the finest sense of humor. His sense of

humor was not vulgar in any sense or anything that would debase or make fun of someone. Anas (RA) reports such an example: “Once a man asked Muhammad (PBUH) for an animal to ride. He replied that He would give him the baby of a she-camel to ride on. The man asked ‘What would he do with a she-camel baby?’ Muhammad (PBUH) replied, ‘Is there any camel which is not born of a she-camel?’”

- Forbearance: The prophet (PBUH) was tolerant and merciful. Abu Hurayra said:"At-Tufaylibn 'Amr ad-Dawsi came to the Messenger of Allah (PBUH), and said, 'Messenger of Allah, Daws have rebelled and rejected your message, so ask Allah to curse them.' The Messenger of Allah (PBUH) faced the qibla and raised his hands, so the people thought that he was going to curse them. He said, 'O Allah, guide Daws and bring them.'"

- Generosity: Generosity is another hallmark of the personality of Muhammad (PBUH). He was the most generous person there could ever be. He never said no to any request from anyone in his life. He used to say that he was only a distributor and a treasurer and that Allah was the Bestower of everything. Anas bin Malik said: The Messenger of God (PBUH) when asked for something would always accept. Once a man came to him and saw his herd of sheep stretching over a vast area between two mountains. He requested help and Muhammad gave him the whole herd of sheep. He went back to his people and told them to accept Islam, for Muhammad (PBUH) was so generous that there was no fear of poverty. (Muslim)

- Cooperation: Prophet (PBUH) is the best and the highest among people, however, whilst all the greatness and grandeur, He was humble and cooperative and helped others in doing the chores. He never treated Himself as someone special, rather He would mix with common people and cooperate with them in any way He could. As one of His companion narrates regarding the battle of Trench:

“I saw the Messenger of Allah on the Day of the Trench carrying dirt (that was dug from the trench) until His chest was covered with dirt.” (Bukhari)

- Caring of women: Abu Hurairah reported that messenger of Allah (PBUH) said: "Take my advice with regard to women: Act kindly towards women (Bukhari and Muslim)

- Kind To The Kids: Prophet (PBUH) always treated kids with kindness and mercy. He always enjoyed their company and played with them to make them happy. The Prophet (PBUH) kissed his grandson Al-Hasan in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah (PBUH) looked at him and said, "He who does not show mercy to others will not be shown mercy". (Al-Bukhari and Muslim)

- Caring Of daughters: Historically, before Islam, men despised having a daughter, they always wanted to have sons to carry their names and as pride. So Islam wanted to make fathers love their daughters and be proud of them too. Jabir ibn 'Abdullah reported that prophet Muhammad (PBUH) said: "Anyone who has three daughters and provides for them, clothes them and shows mercy to them will definitely enter the paradise." A man from the people said, "What about two daughters?" He said, "Or two." (Ahmad)

- Concerned About Orphans: Prophet Muhammad (PBUH) was especially considerate of orphans and would command His followers to take special care of them. In one of His hadiths, He said: "I will be like this in Jannah with the person who takes care of an orphan". Messenger of Allah (PBUH) raised his forefinger and middle finger by way of illustration. (Al- Bukhari)

- Animal Rights Activist: Perhaps Muhammad (PBUH) was the first animal rights activist on Earth. He encouraged the fair treatment of animal. He told people that animals were also creation of Allah and they deserve to be treated fairly. Aisha (RA) narrated: “I once found difficulty in riding a horse, so I kept reining it in repeatedly. The Prophet (PBUH) then said, ‘You must have

gentleness.'" (Muslim) And Abu Hurairah narrates that the Prophet (PBUH) said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died."

- Considerate: In general, whether it be elders, women, children, orphans, enemies, or animals, Prophet Muhammad (PBUH) was considerate to everyone. He would love children and orphans, He would treat animals fairly, He would give women their rights, He would respect the elders, He would provide what people asked of Him, thus He was considerate to everyone.

Prophet Muhammad (PBUH) was also very eloquent. He was known to be an able communicator who had the gift of 'Jawami'ul-Kalim', a poetic way with words, enabling him to say much with only a few words.

This is taken from the article: "Prophet Muhammad PBUH: The greatest leader of all times" By Imam Murtadha Gusau:

Abraham Lincoln famously said: "Nearly all men can stand adversity, but if you want to test a man's character, give him power."

Michael Hart named Prophet Muhammad (PBUH) as number one in his compilation of the hundred greatest leaders in history. Hart asserted that Muhammad was "supremely successful" in both the religious and secular realms, being responsible for both the foundations of Islam as well as the Early Muslim conquests uniting the Arabian Peninsula and eventually a wider caliphate after his death.

Prophet Muhammad leadership qualities include:

- Integrity: He has a reputation of truthfulness and trustworthiness.

His integrity was established from a young age given his consistent display of truthfulness and trustworthiness in his dealings with

everyone. During the dispute of the Hajar Aswad (The Blackstone), when the young Muhammad (PBUH) walked in, the Makkean leaders declared 'Al-Amin has arrived' and accepted him as their solution provider.

- Vision: He had a strategic mind offering vision and direction through inspiration.

His strategic vision was apparent during the treaty of Hudaibiyyah. He negotiated an agreement with the Makkeans. His followers felt disappointed, but the treaty eventually led to conquering Makkah in the long term.

- Courage: He showed incredible bravery and confidence in the face of adversity. His courage was apparent during every battle and every challenging period faced by his people.

- Competence: He was effective, reliable and made an impact.

He embodied the Qur'anic framework of Al-Qawi al-Amin, which means strong, competence and able, while being trustworthy.

- Fairness: He was just in dealing with non-Muslims.

During a dispute between a Muslim and a Jew who had been framed, he gave a verdict in favor of the Jew in light of the evidence.

- Decisiveness: He would not sit on the fence, but consider options and then make a clear decision. He was a focused decision-maker who moved to action soon after his mind was made. He was an advocate of consulting (Shurah) and drew on the expertise of those around him. Then he would decide and act. Once, after discussing the military plan with his companions, as he was preparing himself and putting on his armor, a companion came to question the plans in relation to the military move. The Prophet Muhammad (PBUH) knew that there was a time for discussion and a time for action. He said to the companion: When a Prophet puts his chainmail on there is no turning back.

- Servant-leadership: He led by example and faced hardship with the people by action not just words.

The Prophet Muhammad (PBUH) once said: “The leader of a people is their servant.”

He demonstrated this throughout his life from participating in building his Mosque to partaking in digging during the battle of the Trench. He was not a self-serving leader but in service of a higher cause. This was accompanied by humility and living a simple life. He didn’t have a thrown; he sat among his people as one of them, such that when foreign visitors came, they could not immediately tell who the Prophet Muhammad (PBUH) was.

- Wisdom: He was able to make considerate judgment based on knowledge and long-term vision.

He was wise but practical at the same time. Once a Bedouin came to the Mosque of the Prophet Muhammad (PBUH) he began urinating inside the Mosque. Naturally, this infuriated the companions of the Prophet Muhammad (PBUH) who started marching towards him in anger. The Prophet intervened, not only by stopping the possibility of the Bedouin getting beaten up, but actually told his companions to let the Bedouin finish urinating! Afterward, it was easy to cleanse the urine with a bucket of water, since the mosque floor was soil.

This was not only very considerate of him but most wise. He recognized that this was not an act of aggression but rather the simple Bedouin did not know about the etiquettes of the Mosque and needed to be taught.

- Patience: He showed deep resilience, forgiveness and ability to go all the way.

For thirteen years he endured abuse and persecution at the hands of his fellow Makkeans, including the times when his companions were beaten, tortured and in some cases killed. Yet he had to remain patient and resilient through the suffering while painfully

seeing his beloved followers grossly mistreated. His internal strength and patience, gave his followers strength and patience until Allah gave them some ease.

- Compassion and Warmth: He radiated affection, appreciation and gentleness.

- Emotional and Spiritual intelligence: He was able to inspire hope; give people purpose and meaning.

Emotional intelligence is about regulation of one's emotions and that of others, to harness good relationships. The Prophet Muhammad (PBUH) taught that 'smiling was charity.' Hence he taught to project positive emotions hence keeping oneself happy and making others happy as well. Spiritual intelligence is the next level. It is about directing oneself and inspiring others towards a purposeful end. It's about leveraging the power of values to create meaningfulness and seeking to make a difference.

To conclude, some contend that an illiterate Bedouin could not have contributed to humanity a book as valuable as the Quran. However, the reality is that Prophet Muhammad's illiteracy serves as evidence of the authenticity of the Quran. Since he lacked academic and literary knowledge, it would have been impossible for him to have authored the Quran. Therefore, the Quran's magnificent language and content must have been a product of divine revelation.

Epilogue

- Impoliteness toward Islam

Ridiculing Islam through the use of caricatures of Prophet Muhammad (PBUH) or burning the Quran should not provoke an intense reaction from Muslims. Islam is a powerful religion that can withstand impoliteness and provocation without reacting to it. This is analogous to a successful and ambitious person with a strong character who is too focused on achieving their goals to waste time on trivial conflicts and provocations. Similarly, Islam is a strong and ambitious religion that has made and is still making significant accomplishments.

The Quran is impervious to ridicule and impoliteness. Many verses recorded acts of ridiculing against Allah, the Prophet and Islam. The Quran did not adopt a defensive stance during the time of the prophet (PBUH) in response to those who mocked Allah, the Prophet, and Islam. Rather, astonishingly, the impolite statements made about Islam, the Prophet (PBUH) and Allah were recorded in the Quran for posterity, demonstrating the strength and resilience of Islam. As a matter of fact, Muslims recite these passages during their prayers. Islam's stance towards those who ridicule it is one of tolerance and compassion. Quran presents the truths about Allah and Islamic teachings, leaving it up to individuals to decide whether to accept or reject them. Numerous reliable narrations about the life of the Prophet Muhammad (PBUH) demonstrate that his triumph in Mecca highlights his remarkable forbearance in the face of years of persecution and abuse endured by himself and his followers. Despite enduring ridicule, torture, and being forced to flee to Medina for safety, the Prophet (PBUH) refrained from seeking revenge on those who had wronged him.
It is undeniable that Islam holds immense power and influence. The disrespect and scorn that some individuals show towards Islam are trivial in comparison to the profound impact of Prophet

Muhammad's (PBUH) teachings, which established a resilient religion rooted in love, kindness, acceptance, nonviolence, and a perpetual thirst for knowledge.

The Quran defines good Muslims as “those who restrain their anger and forgive people.” It clearly orders Muslims to ignore and keep a distance from those who mock Muslims and Islam. Example verses that encourage self-control, tolerance and empathy in Muslims:

"Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and who forgive others. Allah loves such good-doers." (3:134)

"And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (6:108)

"The (true) servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish addresses them (improperly), they only respond with peace." (25:63)

"Good and evil cannot be equal. Repel evil with that benign and graceful way which is best, and your enemy will become as close as a dear friend." (41:34)

The position of Islam is exceptionally robust, and those who attempt to mock it are comparable to an individual throwing stones at a soaring eagle, as it will not harm it nor even come close. Alternatively, it is like someone throwing stones at a palm tree and receiving sweet, nourishing dates in return. It is possible to write extensively about how the sun is not shining, in prose or poetry, but doing so cannot stop the sun from shining nor persuade people that it is not shining.

Nevertheless, we should acknowledge that civilized behavior involves engaging in polite discussions. While freedom of speech is

an important right, it is important to differentiate it from impoliteness. While individuals are entitled to express their opinions freely, it is preferable and more courteous to do so in a polite and respectful manner. We should avoid conflating freedom of speech with impoliteness. Rather than mocking and belittling a subject matter, it would be more productive and civilized to engage in a polite, fruitful debate. Being impolite does not invalidate or substantiate an idea. It is always possible to have a respectful debate without resorting to insults or offense, one that is founded on mutual respect for each other's opinions.

As a Muslim, I can assure those who have questions about certain peculiarities in Islam, especially Islamic Sharia, that the religion is wonderful. While some aspects of Islam may appear strange or implausible at first glance, once you grasp the complete context and the implications and goals of those seemingly peculiar details, you come to understand the whole picture.

- Why is there evil?

CS Lewis : « We can ignore even pleasure. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is his megaphone to rouse a deaf world. »

Why does pain exist in the world? From sickness and famine to natural catastrophes, murderers and rapists, and even war, it seems that pain and suffering are an ever-present part of human existence. In Islam, we believe that we are only on Earth for a temporary time, and that this world is not meant to be a permanent one. As such, everything in it is ephemeral, and we are here to be tested by Allah. Those who pass the test will be rewarded with eternal paradise, while those who fail will endure hell.

But why must we endure suffering in this world? God is all-merciful and all-compassionate. God did not command evil, but He allowed it to happen in His divine wisdom, sometimes we are able to

understand it, and sometimes our understanding fails to comprehend it. We believe that Allah is in overall control, and that there is a purpose to suffering. It may be a form of education, a retribution for a past wrong deed, or simply a test of faith. Suffering can also be a trial for some people, allowing them to demonstrate their patience and steadfastness. Even Allah's prophets and messengers were made to suffer. "Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere, Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return" (2:155,156)"

While pain and suffering are an undeniable part of human existence, there is also beauty, health, prosperity, wisdom, and growth. Goodness can also be found in people, including charity, love, and compassion. The Quran teaches us that everything that happens in this world, good or bad, is according to Allah's Will. We cannot fully comprehend His infinite wisdom, but we must submit and surrender to His Will. Suffering can also teach us that we must adhere to Allah's natural and moral laws. Whenever we encounter suffering, we should examine ourselves and see if we have broken any of Allah's laws. We should repent and reform our ways if necessary. For believers, facing suffering with prayer, repentance, and good deeds is a way to pass the test. Ultimately, we must remember that this world is temporary, and that our true reward lies in the Hereafter. Allah is in control, and everything happens according to His Will. While suffering may be difficult to endure, it can also serve as a blessing, helping us to learn important lessons and grow in our faith.

- Happiness in Islam:

Belief in the existence of an omnipotent God and offering worship to Him leads to a profound sense of inner peace in one's soul. In Islam, happiness is viewed as a state of inner peace and tranquility

that arises from contentment in this world and anticipation of eternal bliss in the Hereafter.

It is important to note that while material possessions can contribute to happiness, they should not be seen as ends in themselves, but rather as means to achieving otherworldly felicity. Wealth, in particular, is considered of low value among external virtues and cannot bring lasting happiness. In Islam, contentment is viewed as the key to true wealth, and a person who is content with what they have is considered wealthy. This is because contentment allows us to appreciate the blessings that we have in our lives and be grateful for them, rather than constantly striving for more. It is important to note that contentment does not mean complacency or stagnation, but rather a sense of satisfaction with what one has while also striving to improve oneself.

Temperance is also seen as a key virtue in Islam, as it allows us to be masters of our desires and pleasures. It is a wonderful manifestation of free will. By practicing self-control and moderation, we can avoid excess and achieve a balanced and virtuous life. This in turn leads to happiness, as we are not enslaved by our desires but rather in control of them.

In Islam, the pursuit of virtue and moral excellence is seen as the path to true and lasting happiness. This involves cultivating virtues such as kindness, generosity, honesty, and compassion, while also avoiding vices such as greed, envy, and anger. By living a virtuous life, we can achieve a sense of purpose and fulfillment that goes beyond mere material possessions.

Finally, detachment from this world is seen as necessary to achieve lasting happiness in Islam. This does not mean renouncing the world altogether, but rather recognizing that our ultimate goal is not the accumulation of material possessions, but rather our relationship with Allah and our actions in this world. By focusing on the eternal, rather than the temporal, we can find a deeper sense of peace and fulfillment that transcends the ups and downs of this life.

I would invite any atheist who is genuinely searching for truth to take a moment and try performing Islamic prostration, while invoking Allah and asking for guidance, without the need for any specific words, but with a psychological yearning to connect with Allah and seek His guidance. This experience can result in an authentic spiritual connection with the Divine, leading to a sense of absolute happiness and inner peace. Prostration allows for the highest level of connection between the human soul and divine support, making it a beautiful and essential aspect of faith. By acknowledging one's vulnerability through Islamic prostration, one can receive instant and unconditional divine guidance and support.

* * *

I would like to mention that I, the author of this book, am an ordinary Muslim who is neither a scholar nor a scientist. I am just a lover of my religion and a lover of science. The inspiration for writing this book arose from watching the lectures, conferences, and debates of prominent atheists whom I admire such as Lawrence Krauss, Richard Dawkins, Sam Harris, and Christopher Hitchens. Initially, I found myself laughing at the weak foundations of their arguments, and also laughing at the applauding of the audience. However, as I watched more and more, I felt compelled to address the fallacies and misconceptions being presented.

This book is not intended to be an academic work, but rather a brief rebuttal to atheism and some of its proponents. In writing my book hastily, I incorporated my own thoughts to address the fundamental questions, and I quickly gathered information from various sources to address other pertinent issues. Despite my haste in completing the book, I made sure to address the key questions and respond to the arguments put forward by my favorite atheists.

As someone who values open-mindedness, I enjoy challenging my religion by putting it to the test, and the more I test it, the more my faith grows stronger. I remain convinced that my religion is the only true, authentic religion. Although I truly hate and despise

atheism, I deeply respect atheists and admire them. As a true Muslim, I love all humanity. Islam instills in Muslims a deep, unconditional love towards humanity, regardless of people's mindsets and worldviews. Above all, Islam is a religion of love.

Nevertheless, it is worth noting that every time I listen to an atheist, look deep into their eyes and study their body language, I can't help but notice a sense of shakiness and fear, however much they try to conceal it beneath an appearance of self-confidence and calmness. Furthermore, when I watch two or more atheists debating, I not only pay attention to what they are saying, but also to their body language. I discern some very subtle body language signs, invisible to the spiritually-naked eye, that reveal the shaky, spurious nature of the bond that unite atheists together. A fragile, shallow relationship. As a matter of fact, no authentic bond can be acquired out of atheism. And this is one of many reasons why atheism can never ever be a significantly influential movement. Meanwhile, the religion is always going to lead the civilization one way or another. The end of faith is the real delusion.

Thank God for the blessing of Islam

الحمد لله على نعمة الإسلام